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THE EGYPTIAN MYSTERIES

PART VII

SACRED NAMES AND SYMBOLIC EXPRESSIONS

ELEVENTH ARTICLE

ORIGIN OF EGYPTIAN SYMBOLISM

Those difficulties require for solution the same divinely wise Muse. I desire, beforehand, however, to interpret to thee the peculiar form of the theologic system of the Egyptians. For they, endeavoring to represent the productive principle of the universe and the creative function of the gods, exhibit certain images as symbols of mystic, occult and invisible conceptions, in a similar manner as of Nature (the productive principle), in her peculiar way, makes a likeness of invisible principles through symbols in visible forms.* But the creative energy of the gods delineates the genuine reality of the forms through the visible images. The Egyptian priests, therefore, perceiving that all the superior races are gratified at the resemblances of the inferior tribes to themselves, and desiring to supply the latter with benefits through such representations, so far as possible, do themselves bring into use for them as may be expected, a mode of initiation into the mysteries which is appropriately concealed in the symbols.

SYMBOL EXPLAINED.

Listen, therefore, to the spiritual interpretation of the symbols, according to the conception of the Egyptian priests, dismissing from thy imagination and hearing the phantom-likeness of the symbols themselves, and bringing thyself upward to the spiritual reality.

---

*See *Herodotos*: II, 60. *Plutarch, Isis and Osiris* 18, and throughout.

By "ilus" or slime, then, recognize everything of a corporeal nature or belonging to the realm of matter, or that is nourishing and procreative, or such as is a material form belonging to the realm of nature and borne along with the never-still currents of the realm of matter, or such as the river of generative existence contains and which sinks with it, or the originating cause of the elements and of all the powers relating to the elements, which subsisted before in correspondence to a foundation.*

It being of such a quality, God, who is author of all generation and production, and of all elemental forces, as being superior to them, immaterial and incorporeal, exalted above the realm of nature and likewise begotten and undivided, entire of himself and concealed in himself, is supreme above all these and embraces them all in himself. And because he contains everything and gives himself to all the universe, he is made manifest out from them. Because he is superior to the universe, he is spread out over it by himself, and is manifested as separate, removed, high in the air and unfolded by himself above the forces and elementary principles in the world.†

The following symbol likewise attests this: For the one "sitting above the lotus-blossom" expresses enigmatically an exaltation above the slime, and likewise denotes spiritual and empyrial supremacy.‡ For everything pertaining to the lotos,

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*This definition of *ilus* or slime applies also to hulê, the foundation-principle of everything denominated "material." It is a concept of the mind, and not a something that can be weighed, measured, or perceived by the senses: and if the term has any intelligible meaning, it may be designated as passive, negative or objectified force.

†The representation of the winged disk, so common in Egyptian symbolism, is here denoted. The description also applies to the figures of Assur and Ahurmazda of the Assyrian and Persian temples floating in the air above the Sacred Tree and the adoring King and priests.

‡The lotos or Nymphæ was anciently esteemed as the queen of the world of blossoms. Each of its numerous species seems to have been regarded as sacred in some of the ancient nations, and the same veneration is still maintained in China and India. The American pond-lily is of the same family. It has been conjectured to have received its dis-

both the forms in the leaves and the appearance of the seed, is observed to be circular. This very energy is akin to the unique circle-like motion of the mind, manifesting it in like manner according to the same forms, in a single arrangement, and according to one principle.

The god himself, however, is seated alone, above any such dominion or energy, august and holy, filled abundantly, and remaining in himself without change, as the figure of one sitting is intended to signify.*

The one "sailing in a Boat"† sets before the mind the power that directs the world. As, therefore, the Pilot, being apart from the ship, has the control of its rudders, so the Sun subsisting separately has control of the helms of all the world. And as the pilot from above at the stern, giving forth from himself the first brief beginning of the course, directs everything, so by an infinite priority of rank, the God from above, imparts without division from the first principles of Nature, the first-operative causes of motions. These things, therefore, and still more than these, are denoted by One Sailing in a boat.

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tinction from the analogy of its seeds, which sprout in the capsule of the plant and begin to grow till they burst the pericarp and float away to take root in the slime by themselves.

The Egyptian priests were accustomed to exhibit simulacra of the gods in circles and globes as symbols of the uniform principle of life. Hermes Trismegistus compared Divinity to a circle, and the sublime description will be remembered, that its centre is everywhere and the circumference nowhere. The Pythagoreans regarded the circle as sacred, and considered it as the symbol of the highest spiritual truth. It also represents very aptly all human progress, which is never in straight lines, but in circles returning on themselves as if advancing in ascending spirals or retrograding in vortexes tending downward.

*Horos as Har-pokrates was depicted as sitting on the cup of the lotos-blossom, with a finger on his mouth, contemplating the circle, and was the divinity here signified.

†*Porphyry*: *Cave of the Nymphs*: "The Egyptians represented the Sun and all the demons as not connected with anything solid or stable, but as elevated on a sailing vessel."

THE SUN THE SOURCE OF ENERGY.

Every department of the sky, every sign of the zodiac, every celestial course, every period of time according to which the world is put in motion, and all perfect things receive the forces which go forth from the Sun. Some of these forces are closely interblended with these, but others are superior to any commingling with them. Accordingly, the symbolic mode of expression also suggests them: *"Assuming a shape according to the Signs of the Zodiac and changing forms according to the Season."* It likewise manifests his unchangeable, constant, unceasing and generally universal and abundant giving to the whole world.

The different receivers, however, are variously affected with regard to the indivisible boon of the divinity, and they receive from the Sun powers of many kinds according to their peculiar impulses. In this way the series of symbols coming in succession, is designed, through the multitude of gifts, to make manifest the One God [the Sun], and through the manifold powers exhibited, to cause his one power to appear. Hence, also, it sets forth that he is One and the Same, but that the changes of shape and the transformations are taken for granted among the recipients.*

On this account it is affirmed that the Sun changes "according to the sign of the zodiac and according to the season," because these manifestations are diversified with respect to the god, according to the many forms of his reception.

The Egyptian priests make use of such prayers to the Sun, not only at the Autopsias, but also in the more public prayers which have an interior sense, and are offered to the divinity with reference to such a symbolic initiation into the Mysteries.†

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*In this way, the Sun and Moon, though always of the same dimension, vary in apparent size and color, owing to accidents of the position of the earth, and the conditions of the spectator's eyesight.

†Porphyry in his letter to Anebo, interrogated him directly about these matters. "For this is said to be seen at the Autopsias," says he, "and they unwittingly attribute to that divinity a peculiar incident of

Hence it is not permitted that anyone shall offer any explanation.

"THE TERMS THAT ARE UNINTELLIGIBLE."

But the enquiries which follow, if we are to go through with them sufficiently in detail, require more information. Yet it is equally necessary in replying to bring out the truth in relation to them in few words. Thou demandest: "*Why are terms preferred that are unintelligible?*"*

---

their own imagination. If, however, these expressions are uttered figuratively, and are symbolic representations of his forces, let them tell the interpretation of the symbols. For it is plain that if they denote the condition of the Sun, as in eclipses, they would be seen by every one who looked toward it intently."

The Autopsia was the final experience at the Initiatory Rite, when the candidate became an epoptes or Beholder. It was at once a view of one's own interior self and a vision of the Divinity. "Such a one," says Pindar, "knows the end of life and its sources from God." Paul the apostle is a little more explicit. "Such a man," says he, "was rapt into Paradise and heard ineffable things which it is not permitted a man to repeat." Hence Abammon declines to grant Porphyry's demand.

*The terms to which this reference is supposed to be made, are such as were enumerated by Alexander Trallianus: "Men, Thren, Mor, Phor, Teux, Za, Zôn, The, Lou, Khri, Gr, Ze, On." By these words, Trallianus declared, the sun becomes fixed in the heavens. He adds also others: "Iax, Azuph, Zuôn, Threux, Ban, Khôk." Very likely these as well as the famous Ephesian "spells," belong to an archaic language, which remained as a dialect of priests after having passed out of common use. The Latin language used in the Roman worship, the Hebrew in the Jewish, and the Sanskrit in the Brahman are analogous examples. Diodoros affirms that a barbarous or foreign dialect was used in the Samothrakian arcane rites. The expression, "*Konx om pax,*" at the Eleusinia has perplexed scholars for centuries. Mr. Robert Brown, Jr. however, has traced it to the Akkad origin, and shows it to be a profession of the Supreme Truth of existence.

There has always been a "language of priests:" the ancients called it "speech of the gods." Homer gives us names in that dialect as well as those given by "men." The monarchs of Egypt and Assyria took divine names in addition to their family designations, and the practice has been followed for many centuries by the Popes of Rome, when taking office, to adopt a saint's name for their official title.

The Mystic Rites were accompaniments of the Sacred language. They were observed in every ancient nation that had a literature, and seem to have been derived from the country of the Euphrates. It was esteemed sacrilegious to divulge them, and the holy name of a divinity was not permitted to be uttered outside the temple. See *Exodus* xx:7.

They are not "unintelligible," however, as thou hast thought. Nevertheless, let them be unknown to us, or let some of them be known, with reference to which we receive solutions from the gods; they, certainly, are all of them significant to the gods in a manner not divulged. Nor can they be significant and also oracular with human beings through imaginings, but either spiritually by the mind which is at once divine and human,* or in silence, or to express the conception in a better and simpler manner, by a mind united with the gods.†

We should, therefore, set aside all conceits and logical quibbles in regard to the divine names, and should, likewise, pay no attention to natural resemblances of speech which are closely akin to objects in the realm of nature. In the same manner, then, as the symbolic token of the divine likeness is spiritual and divine, the same thing is to be taken for granted in the names. Indeed, although we may not know it, this very thing is the most august in the case, for it is too grand to be classified for the purpose of being made known. In regard to those, however, of which we have received the skill to interpret the meaning, we possess in the name, the knowledge of the divine essence, power and order. Moreover, we guard carefully in the soul the mystic and ineffable image of the gods; and through them we lead the soul upward to the gods, and having exalted it as far as possible, we ally it with the gods.

But you ask, "Why of names that are significant, do we place foreign ones before those of our own language?"‡ The reason for this, also, is connected with the Mystic Rites. For the gods have made known that of the Sacred Nations, like the Egyptians and likewise the Assyrians, the entire dialect is suitable for sacred places. Hence, we believe that we ought to address our communications in speech native to the gods; and because such a mode of speaking is primitive and ancient, and most of all, as those who learned the first terms relating to the gods, mingled them with their own language and transmitted it to us, as being proper and suitable for these things, we have always preserved the law of tradition till the present time inviolate. For whatever else pertains to the gods, plainly the everlasting and unchangeable is kindred to them.

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*In other words, we comprehend first principles by simple intuition.

†This was called a visible manifestation of divinity. A philosopher remarks: "From the clearness of the mind and the refulgence of divine splendor, the presence of Divinity is perceived at once.

‡As Assyria is the chief Semitic country, the languages of Chaldæa and the Isrælites are included under the designation. But whatever his dialect Abammon declares that Man is sacred everywhere. V, xxiv. There is a change of terms, however, in the question from those found in the Letter of Porphyry to Anebo, as will be seen by comparing.

WHY FOREIGN SACRED TERMS MAY NOT BE TRANSLATED.

It is then objected: "*If the one who hears the voice gives attention to the signification, it is enough that the concept remains the same, whatever the term may be.*" The fact, however, is not as thou imaginest. For if terms had been fixed by conventional agreement, it would make no difference if some should be used instead of others. But if they are closely allied together in the nature of the things that have being,* those the more like it will be most assuredly the more agreeable to the gods. From this fact it appears agreeable to reason that the language of the sacred nations has been adopted in preference to that of the rest of mankind. For terms when they are translated do not always preserve their meaning the same as before; and besides, there are certain idioms with every nation that are impossible to express to another in intelligible speech. Accordingly, though, it may be possible to translate them; they no longer preserve the same force. "Foreign terms," likewise, have great emphasis and much conciseness, and contain less ambiguity, diversity and varied shades of meaning. For all these reasons they suit the Superior Races.

Away, then, with conjectures which deviate from the truth: such as this, whether "*the divinity that is invoked is Egyptian*

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*Proklos considered that there were three classes of divine terms: the principal of which was for the gods themselves: the second was devised for the demons, and the third was employed by sagacious men in relation to matters of their own devising. The former of these were considered as possessing energy and power.

in race or makes use of the Egyptian language.'' Understand instead that the Egyptians were the first of mankind that were allotted to communion with the gods;* and the gods that are invoked delight in the Egyptian customs.

Suppose, then, ''these are all of them artful contrivances of jugglers,'' how is it possible that these things without which no sacred performance takes place successfully, which in the highest degree conjoin us with the gods, and combine us with them, and which possess powers almost equal to those of the superior races, should be only figments of the imagination? On the other hand, is it not true that *''these are disguises that have their origin in the passive conditions about us through being attributed to the divine agency?''* For it is not from what we have experienced, but on the contrary, from what are peculiar attributes of the gods, that we are aroused and address to them naturally the expressions proper for them. Nor do we form *''conceptions of the divine nature contrary to what it actually is.''* On the other hand, wherein it is natural, and as they who first established the laws of holy religious worship have come upon the truth respecting it, so we continue in them. For if anything of different customs of a religious character harmonizes with them, it is what does not change. And it is necessary with the ancient prayers as with the sacred places of asylum to preserve them inviolate and in the same manner, neither taking anything from them nor adding anything to them from any other source.† For this is perhaps the reason

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*The extraordinary antiquity of the Egyptians and their modes of worship is everywhere recognized. They were an archaic people and were highly civilized when they first became known to other nations.

†Proklos speaks of these prayers as follows: "The purifying petition is the one which is offered for the purpose of averting diseases of the character of plague, and other contagions: we have such inscribed in the temples.". Porphyry has preserved a petition somewhat like one in the *Gospel according to Luke.* "O Lord, the Sun and you other divinities, the dispensers of life ~~to~~ human beings, accept me and commend me to the immortal gods as your servant. So long as I have lived I have always worshipped the gods whom my parents taught me should be venerated."

After the adoption of the Bacchic rites from Asia into Greece, the prayers or hymns to the new divinity were as numerous and almost as why at the present time everything is going to decay, and both the occult terms and the prayers have become without efficiency. They are constantly undergoing changes through the innovating disposition and the lawlessness of the Greeks, and nothing remains as it was. For the Greeks are by nature fond of innovation, and they are carried onward rushing eagerly in every direction. They have no ballast in them and they do not preserve what they received from anybody; but letting it quickly go, they remodel everything according to a never-ceasing fluency of words. But the foreign priests are steadfast in their customs, and continue firmly with the same words; for which reason, making use of the words grateful to them, they are themselves beloved by the gods. Nevertheless, to change them in any way is not lawful for any human being.

This much we have answered thee in regard to the words which are called both unutterable and barbarous* or foreign, and yet are becoming in holy rites.

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diverse as the States. The worshippers were principally women and the Eleans had a shout of which this is a translation:

> "Come Lord Dionysos, Lord Most High,
> Into thy holy shrine, the shrine ready for thee:
> Frenzied, and with feet of ox,
> Bull worthy of our praise, worthy Bull."

"*Hero,*" here rendered Lord, and Alioun, Most High, are archaic terms.

*The term *barbarous,* used in Greek for alien and foreign, seems to have been formed from the Egyptian term *Barbara,* the archaic designation of the Egyptian peasantry.

(*To be continued.*)

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THE GEOMETRY OF HUNGER

II

Sensation is the capacity for perceiving the complex natures of forms and forces. Hence, the first condition for the sensible existence of either a human mental-image or a living human cell is that they shall both possess some mode of form and force and motion; otherwise we could have no knowledge of the existence of such things. But for cells and mental images to possess such properties as form, force and motion, their ultimate corpuscles (as units of energy) must possess the capacity of being forced to co-exist together in definite geometrical unities. For only in this way, *i. e.,* as geometrical units of "form," can either a cell or a mental image become known to the Senses of a human being. Therefore, for the living cells and the living mental images of a man to possess such properties as form, force and motion, there must have pre-existed some functioning, creative law in the man which endowed his mental images and cells with such properties; as:

I.—Geometrical form.
II.—Energy.
III.—Motion.

The *denial* that our cells and mental images are conditioned for their existence on these three laws is equal to a declaration of the non-existence of form and force in all the rest of the universe.

Objects have no existence apart from their geometrical forms, forces and motions; for these three principles *make* them what they are, that is, as objects of Sensation. For, the only way we have of experiencing a Sensation is in its relation to some aggregate of forms, forces and motions; as these three properties are expressed in the objects we see and hear.

For any vital or subjective thing—as a self-assimilating human soul—to possess any relation whatever to a non-vital, objective, assimilable, psychological reality—say a mountain—there must, first of all, exist in the Soul some conditioning means by which the relation is made possible. Therefore, both cells and mental images possess a vital conditioning form, force and motion, as the condition of their vital existence and self-preservation, on the one hand; and, as the objective condition of their relation to the self-assimilable objects of the universe, on the other. Cells and mental images, therefore, possess geometrical form and shape as the condition of their existence. Granted, then, that both cells and mental images possess geometrical forms, forces and motions (as conditions of existence) how in the first place did they ever come to be endowed with such properties? This leads me to affirm that the functional creative energy of Hunger in its relation to cells and mental images *is geometrical.*

Thus it is that cell-growth implies geometrical development. And our powers of perceptual space and conceptual space are seen to have their dual origin in the instinctive geometrical space primarily posited by Hunger in the construction of mental images and cells.

I use the word "geometrical" here in the sense of the dynamics of the co-existent forms—as cells in tissues—of space; and as the expression of that geometrical power which causes *vital* things—as cells and mental images—to co-exist in geometrical forms in a human being.

That is; Hunger, known to us as a complex feeling and "longing" to self-attract to ourselves objects, whether they be food-particles or mental images, is the expression of a real, and actual, vital, constructive energy, and geometrical process.

Therefore (on the vital, constructive side), Hunger expresses its dynamic geometrical relation to assimilable matter through four forms of form-constructing, spatial, geometrical energy. The effects of the creative, geometrical work of these four laws are to be seen in the appearance of the geometrically formed physiological cells of the human body, on the one hand; and also in the appearance of the geometrically formed mental images of the mind, on the other. These four laws of Hunger are, therefore, to be interpreted as four laws of constructive, geometrical vital energy.

On the conscious, mental, or psychological side these four vital, geometrical, constructive energies express themselves as four classes of sensorimotor instinct. On the physiological side these four constructive energies and sensorimotor instincts function through four distinct divisions of the nervous system of man. Therefore, all the detailed functioning of any or all of the nerve-centers of these four grand divisions of the nervous system must be regarded simply as a mechanical means for the vital expression of these four classes of instinctive, geometrical, constructive energy; which are:

I.—Geometrical vital energies of self-attraction.
II.—Geometrical vital energies of self-assimilation.
III.—Geometrical vital energies of self-transmutation.
IV.—Geometrical vital energies of self-reproduction.

It may thus appear obvious that the writer perceives in the vital, constructive dynamics of the psycho-physiology of the four sensorimotor processes of Hunger the basis of all philosophy. Each one, therefore, of the four divisions of the nervous system expresses itself as a general organ for the expression, through special central organs of nerves, of a distinct form of vital, geometrical creative energy. Moreover, the nature of any special mental image or human physiological cell may, therefore, be seen to partake of the special nature of one or more of these four geometrical creative energies of Hunger to which they owe their existence. The form, shape, or geometrical figure of any cell in the human body, is merely the natural consequence of the self-attractible coherence of its molecules. Nor is the form or figure of any special visual mental image conceivable as an existent thing, apart from the coherence of the transcendental molecules of ether (?) which, when all attracted together constitute the special visual shape and figure of such a mental image.

The geometry of the eye, other things being equal, determines the geometry of its images.

But before the human eye can have any existence at all (as a geometrical organ for the self-attraction and self-assimilation of light) there must have pre-existed in the being with the first eye a creative geometrical energy capable of fashioning certain molecules into a geometrical vital organ capable of self-attracting and self-assimilating the colors of light. And this creative geometrical energy, capable of self-constructing the eye, I assume to have been potentially stored up in the ordinary physiological cell of the first eyeless being. And the same law of geometrical creative energy which self-created the first human eye for its purpose is at this hour continuing its work of creating eyes. Eyes are for the purpose of self-attracting objects of light; they do not exist as ends in themselves. They never have; they never will so exist. The human eye, in a word, is a self-evolved geometrical neural organ of self-attraction. It is geometrically constructed to answer the purpose of a geometrical vital energy of self-attraction. That is, for the self-attraction —by visual mental images, of the objects essential to mental and physiological self-assimilation, and self-transmutation.

The neural stomach is the brain, and the physiological stomach is governed by the solar plexus. One pair of eyes have to furnish the mental images of objects required for the support of both. The eye of man, psychologically considered, is a self-evolved, neural, geometrical visual organ, arranged for the self-attraction of psychological mental images to a place within the sphere of the self-assimilative and self-transmutative energies of the Soul. Physiologically considered, the eye is a geometrical visual organ adapted for the self-attraction of objects of food for the Body.

The first problem of philosophy, therefore, is to determine the processes by which cells and mental images are developed by these four laws of constructive, geometrical, vital energy, which we call the laws of Hunger. For no matter how complex and far-reaching and sublime the sweep of human genius may be, the superiority of the mental images of the genius over those of his fellows are, in their last analysis, due to the creative geometrical operation of these four laws. The universe in this sense is a society of hunger-evolving selves, existing on plural planes of existence.

The ascent to God, to the Mind of Minds, is the path of psychological *versus* physiological hunger. Space or co-existence without the conception of form or forms, is to me utterly inconceivable. To cause the "forms" of electrons to co-exist is to create some form of geometrical electrical space; as, on the other hand, to cause the forms of mental images to co-exist is to create some sort of psychological space. Destroy the forms of the things and their co-existence is inconceivable; therefore, Hunger is form-creative, as a condition for the co-existence of cells as forms; and the reason is apparent for defining Hunger as a geometrical, vital energy. Not that it is not *more,* infinitely more than this. But we have first to account for the coming into existence of the co-existent cells of our own bodies, and of the co-existent mental images of our souls, and if the laws of Hunger can throw no experimental light on the matter it would seem very strange.

We are, therefore, led to examine what the ultimate nature of the geometry of self-attraction may be. For the geometrical concept, whether in instinct, percept, or concept, is based on the assumption that all spatial energy, vital or non-vital, is creatively formative; and is, therefore, in this formative sense, geometrical. Albeit, the geometry of vital self-attraction, considered as the spontaneous functioning of instinctive, vital, spatial energy for the self-involution of objective forms, does not have its primary origin in the Senses.

The Senses, and their classes of mental images, are the grand self-evolved conditions eternally necessary to the functioning of our self-attractive vital energy; that is, in its relation to the self-attraction of those objective spatial energies and forms, subsequently self-assimilated, transmuted and reproduced. Sensation is, therefore, an eternal condition for the functioning of the geometrical vital energy of self-attraction; simply because, as a matter of course, no objective things in the universe can be consciously self-attracted, of whose existence the self can have no instructive or other form of knowledge. Moreover, in order for the self to self-preserve, or to seek after such objective forms, an element of agreeableness must be posited with the functioning. In this sense Sensation is seen to be relative to the functioning of the vital geometrical energy of formative self-attraction; and, in its multiform applications to the plural, objective, spatial energies and forms of the universe.

This leads us to the consideration of the geometrical vital action of self-assimilation; whether of materials to be created into the forms of cells, or of mental images. The geometrical vital action of self-assimilation differs from that of the geometrical vital action of self-attraction. Self-attraction brings the object by Sensation *to* the Self. Albeit the vital dynamics of self-assimilation *changes* the nature of the object *after* it has been self-attracted. But to produce this change (in geometrical relations of molecules to each other of the atoms of food-particles) the action of a geometrical vital energy is necessary, the essence of whose vital dynamic work would consist in the breaking up of such atomic structures, with a view to their atomic reconstruction as living cells. This law, of course, has its analogue in mental images; their primary self-attraction by Sensation, and their subsequent psychological reconstruction by the Soul, and in the Soul.

The geometrical activity of self-assimilation, therefore, as a vital process, implies the functioning of a creative vital energy, whose dynamic action on the atoms of molecules produces a change in the nature of their geometrical forms and energies.

All living mental images and living human cells are living, geometrical forms. Before their self-evolution as geometrically fashioned mental images and cells *they were not living* geometrical forms. Therefore, in order for them to become such, a real and actual, vital, geometrical, creative energy, whose ultimate law was and is geometrical, must have *vitally* refashioned such mental images and cells into their geometrical, living forms.

Moreover, such a creative, geometrical, vital energy must have accomplished this geometrical work between the time that the inert particles were first self-attracted by the aid of laws of Sensation, and the time when the particles geometrically reappeared in the form of living geometrical cells in the tissues of the human body. This geometrical *change,* therefore (in the geometrical relations of the molecules of food-atoms to each other as a condition to their subsequent cellular reconstruction as *living,* geometrical, human cells) is the special dynamic work of the second geometrical law of Hunger—viz., self-assimilation.

Psychologically, this self-creative work of self-assimilation is a matter self-realizable in consciousness.

Agreeable sensations related to chemical conditions are self-realized on the one hand, as sensations arising from the sensorimotor activities of the Muscular Sense are self-realized on the other. The geometrical dynamics of self-assimilation is the creative operation of a self-changing energy, therefore, in which is revealed the law that geometrical change, *per se,* is a condition primarily necessary to the reconstruction of the geometrical relations of the molecules of vitalized atoms to each other as the condition for the appearance of cells; and without which atomic reconstruction no living cell ever would make an appearance, as a living geometrical unit.

The geometrical vital action of the self-assimilation of Hunger is, therefore, that second law of causative vital energy, which, in its geometrical operations on the chemical elements of the universe, causes the elements of the universe to resemble the physiological self.

On the psychological plane this holds true also of the Rational Soul, whose transcendental dynamic action on the forms of the self-attracted images of sensation, as mental images of reason, ultimately causes the rational mental images of the universe to resemble the psychological self of the Rational Soul. In a paradox, the geometrical vital activity of Hunger is the four-fold evocation of the potentialities of Germination; as, on the other hand, the evocation of Germination is the awakening of Hunger.

Life and Hunger are, in a sense, synonymous. What we call the germination of any form of seed, vegetable, animal, or psychological, is nothing but the awakening in it of the four-fold dynamic principle of Hunger. And this is true, whether the seed be that of a Hollyhock in the darkness of the earth;

or that of a Robin's egg in a nest in an apple tree; or that of a Human Ovum in the womb; or, that of a Mental Image in the brain of a philosopher. This four-fold creative law was potentially latent in all as the condition for the development of flower, bird, child, and logos; the guarantee of freedom is this creative psychological law of the Self, by the means of which the Rational Soul may ultimately realize itself as a creative constituent of the universe.

A consideration of the vital geometry of self-attraction and self-assimilation (through the law of change) is, therefore, the expression of the unfoldings of the real and actual capacities and laws of the Life of the Self. The proof of the existence, of any form of Life, therefore, lies in its power to change (by its own dynamic laws) the dynamic relation of the elements of external things into a resemblance of itself. To do this implies the existence of an eternally transmitted, geometrical, vital energy, whose dynamics are transcendental and formative, and vitally capable of acting on the ultimate molecules of the atoms of which living cells are experimentally known to be constructed. Where there is no capacity for infinite change there is no capacity for infinite life. And, paradoxical as it may seem, the law of geometrical self-assimilation, which is the law of vital dynamic change, is the fundamental law of the perpetuation of life itself.

The vital atom—other things being equal—is made up of constructed electrons. Non-continuation, therefore, of these electrons in their old geometrical relations to non-vitalized atoms (as objects) is the principal posited by the second law of Hunger, viz., self-assimilation. The non-perpetuation of the old geometrical coherences of the electrons and atoms means the non-perpetuation of the former relations and natures of things. Hunger is, therefore, the vital energy of elemental change. These changes imply, in self-assimilation:

1. The changes in the nature of the geometrical coherences of the electrons of atoms.

2. The changes in the nature of the forces, henceforth causing *vitalized* electrons to cohere in the atoms of living cells.

3. The changes in the nature of the future conditioning susceptibility of the vitalized electrons of atoms to attract other forms of energy.

Whether we say that the atoms (of which living cells are formed) are constructed of electric corpuscles or of electrons, the terms, in either case, only indicate that the words corpuscle and electron are synonymous. That both living and dead human cells are geometrically atomic in character and in structure is, of course, unquestioned. While the new conception of organic matter necessitated by recent discoveries teaches that the electric corpuscles of such vital atoms are themselves geometrical in structure.

But the law of self-assimilation in Hunger is the law of the transmutation of the enormous energy of corpuscles considered as non-vital, geometrical forms, into those of living geometrical cells. What, in a dynamic sense, is implied in all this? First, there is the liberation of the electron-energy formerly stored in such non-vital corpuscles. Second, there is the transfer, vitalization, and organization of such liberated electron-energy into the forms of new and geometrical forms as living human cells. If Sir J. J. Thompson be approximately correct in his assertion to the British Association that the number of molecules in the smallest quantity of an element in the human body that can be identified by the spectroscope is about 7,000 times the population of the earth, how great must be the number of molecules geometrically torn apart, or retransmuted in the self-assimilation of the bite of an apple? Assuming on Sir J. J. Thompson's view that each atom of hydrogen contained only one corpuscle, one grain of it would contain as much energy as that produced by burning five tons of coal. How infinite, then, in number are the geometrical forms of the molecules altered by the law of self-assimilation; and, on the electron theory, how vast are the stores of energy controlled and transmuted into living cells.

Thus, by the study of the four laws of creative Hunger we come to understand *how* the geometrical *forms* of living things come to appear and develop themselves on the earth. The appearance of living *forms* must be accounted for by a law whose dynamic nature implies the creation of form. The spatial identity of a Hollyhock is its geometrical identity. So is that of a man. For it is only by understanding spatial identity in the light of geometrical identity that we are able to *formally* identify the universal and necessary spatial relations of all things. But the first condition of Life is that such non-vital geometrical relations be *changed;* for this is the meaning of self-assimilation. There must be the self-destruction of the original, spatial identities of the non-vital, objective elements of the objective universe, before Life can appear. Thus, before a living human cell or living mental image can appear non-vital nature must be made to doff her ducal robes of power.

In a Lion's hunger we thoughtlessly note only the fearful destructive aspect of its terrible longing to self-assimilate. Our awe causes us to overlook the fact that this destructive aspect of self-assimilation is only one aspect of *four* laws at work. Should those other three silent, creative and dynamic forces of Hunger explode, the roar of the lion would be as the chirp of a grasshopper drowned in some deafening peal of the thunder; or as the voice of a crying babe amid the voices of ten thousand lions in the midnight. This view of the electrical vital energy stored up in the molecules and corpuscles of the atoms of cells, is, of course, based on the electrical theory of vital physiological atomic matter.

The second law of Hunger, viz., self-assimilation, has, therefore, shown that an absolute change of geometrical form in the juxtaposition of molecules and in their relation to atoms is an absolute condition of physiological life. It is thus made clear that by the phrase, "the vital geometry of self-assimilation," I mean that vital, dynamic, formative process, by which the vital energy of geometrical change disintegrates the geometrical forms of non-vital atomic matter; and that such geometrical disintegrations and changes are primarily effected solely with a view to the geometrical reconstruction and transmutation of such resolved elements into the form of organic geometrical substances and living cells, by the vital constructive process of the *third* geometrical law of Hunger, viz., self-transmutation.

In a psychological sense and in its relation to states of consciousness, the vital, geometrical, dynamic law fashioning the self-transmutation of the energies and forms of matter into the forms of mental images and cells, implies the existence of the following complex law of *feeling* in its relation to Hunger; namely, that the "longing" of the dynamic, sensorimotor instinct for objects to self-assimilate and self-attract is indissolubly associated with the longing to self-transmute and self-reproduce. This, of course, implies that such longings (as states of consciousness) are the expressions of the real and actual sensorimotor activities of the vital formative energies, and geometrical, creative forces and motions, through whose activities mental images and cells make their appearance. The conception of the becoming of either mental images, or cells, is essentially imperfect, unless we can conceive that all four of these creative, geometrical elements of Hunger are in equilibration of activity. This equilibration is not to be considered as the cessation, but, with Schiller and Aristotle, as the absolute perfection of creative energy.

If the key to the universe is not self-consciousness, but a society of hunger-evolving selves, then Aristotle's idea of *Energia* would, in part, express the real, actual and creative properties of such a society of selves, and in their relations to their own formative or geometrical self-evolutions, as vital, spatial identities. A *hunger-self,* in this sense, is a being, no matter on what plane, whose nature possesses the four self-creative properties of Hunger; and in whose becoming of being such self-creative properties inhere as conditions of its existence; and, in the negation of which four properties, the self ceases to exist.

But we are considering the third vital, dynamic law of Hunger—self-transmutation. The difference between the vital geometrical dynamics of self-attraction, and self-assimilation, and that of self-transmutation, is, that while the first two, in a sense, imply activities of self-separation, the third geometrical law of Hunger, self-transmutation, implies the synthetic, self-constructive activity of spatial identity. And by this spatial identity is meant, that mental images occupy a real and actual, though transcendental sphere of perceptual and conceptual co-existence. Therefore, the third law of Hunger, or that of self-transmutation, implies the geometrical self-constructive formations of vital, spatial identities. How does it express its geometrical power? Let us see:

In the first place, in order for geometrical electron-corpuscles of food to undergo geometrical self-transmutation into living, geometrical human cells (by the geometrical dynamics of the constructive *third* law of Hunger) something must have happened to such electron-corpuscles previous to their geometrical self-transmutations into cells. That is, such electron-corpuscles of food, in the first place, in order to be self-transmuted, must first have been self-attracted to the Self by the Self; and by the geometrical dynamics of the first law of Hunger to the Self and through those activities expressed through the self-attraction of Muscular efforts, and the self-attractions of the efforts of the Senses. Secondly, such geometrical electron-corpuscles of food *after* self-attraction (by the *first* law of Hunger) had to be disintegrated into their negative and positive elements by the second law of Hunger.

But the geometrical, living cells, expressing the geometrical vital, creative energies of the *first* and *second* laws of Hunger are themselves self-transmuted spatial identities; and, as such, owe their existence to the creative spatial energy of the third law of Hunger; on which they depend for the renewing of their geometrical vital energy; that is, the paradox is in a measure solved by admitting that the geometrical, vital and spatial dynamics and formative cell-effects of the first and second laws of Hunger are, in themselves, self-transmuted, formative energies, depending for their existence on the third law of Hunger. Hence, the vital law of self-transmutation implies the geometrical self-constructive formations of the vital, spatial identities, cells, of those vital organs whose functions express the self-contraction or self-attraction of the fibers of Muscles on the one hand, and of self-attracted Mental Images on the other.

Hence, among the creative labors of the *third* geometrical law of Hunger (in its relation to cells on the one hand, and to mental images on the other) is its expression of energy in sustaining the creative cellular motions and psychological energies of functions related to those organs used by the *first* and *second* laws of Hunger in their work of *identifying* those objective spatial energies and forms necessary, first of all, to be self-attracted to the self, and self-separated by the self, in order to be self-transmuted by the self, and into the self; that is, in order to geometrically self-attract mental images or food to the Self, for geometrical, vital, self-transmutation into the self, certain geometrical organs of muscular motion, essential to the self-attraction of such mental images or foods, must exist on the one hand and be sustained; and certain geometrical organs of Sense (essential to perceive the objects to be self-attracted) must be sustained on the other.

Thus it is that Hunger, as a geometrical, sensorimotor instinct to secure objects for geometrical self-transmutation into the self, expresses the special *motor* element of its sensorimotor instinct through the self-transmuted *motor* energies of self-attracting muscles. While the sensory element (of its sensorimotor instinct of self-attraction) expresses the special *sense* element of self-attraction through the organs of the special senses. Hence, the *third* law of Hunger, by which the first two are sustained, is constructive and synthetically creative in its relation to the entire vital, geometrical, and spatial energies of man, in his relation to the universe. The *third* law of Hunger, therefore, vitally transmutes spatial identities and their properties. Moreover, in this geometrical, self-constructive, formation of vital, spatial identities, by self-transmutation, there is posited the possibility of the consciousness of co-existence and succession, and, therefore, of the consciousness of cosmic space and time.

In man, this power of the geometrical, self-constructive formation of spatial identities extends not merely to the construction of the cells of man's Body, but also to the mental images of his Soul. By this means the Soul of Man, through the self-transmutation of mental images, may rise to the mental dignity of evolving its own *psychological* identity with the universe. And modes of cosmic consciousness, through forms of actual sensibility, become realizable. On the *physiological* plane, to geometrically self-transmute inert particles of food into living cells is to cause them to sustain a relation of vital, cosmic identity to the universe, in a physiological and chemical sense. The Hunger of man, therefore, to be true to all the facts, must be studied in this psycho-physiological sense. By divorcing the psychological from the physiological we are ignoring the body of man; as by divorcing the physiological from the psychological we ignore the existence of man's mind and soul. When any reality, as man, possesses a plurality of properties as conditions of its total existence, to isolate one-half of such properties for study and emphasis, and to ignore the other half, is to be unjust to the wholeness of truth.

Let us, however, glance at one or two of the facts implied in the creative energizing of this *third* law of Hunger as a sensorimotor energy to self-transmute non-vital particles into electron-corpuscles of cells co-existent with sensibility:

1. It means that in the act of vital transmutation, electron-corpuscles have been synthetically constructed into geometrical, vital forms; as cells, or mental images.
2. That each cell has been endowed with its fourfold law of geometrical Hunger to self-assimilate. As with cells so with mental images.
3. That such geometrical, vital formations have been endowed with energy and motion; with capacity for universal, plural differentiation as the condition of growth.

Hunger, as the condition of Life, is, therefore, the universal law governing the transmutation of sensible, and objective non-vital, spatial identities. But this longing of the *third* law of Hunger to self-transmute food into the geometry of living cells; into the geometry of vital kinematics; into the relation of geometrical vital forces to physiological motions; is the sensorimotor instinctive "longing" of a *dual* nature, *universal and personal.* That is, while the longing of Hunger to transmute food seems to be purely a personal longing, it is in reality universal. Thus the geometrical work of transmutation, in the geometrical formation of a cell (as a newly created, vital, spatial identity in space and time) seems to be an affair of a personal sort, ending with the personal activity of the cell to henceforth self-preserve its own spatial, vital identity.

But this is not so. For the geometrical vital formation of a living cell means that the cell is endowed with the dual, vital function of contributing to the universal needs of other cells, as well as to its own needs.

By the word universal is meant the entire unity of the co-existing cells of the body; and in their relation to the unity of mental images.

SALVARONA.

(*To be continued.*)

THE MAGIC OF LOVE

A STRANGE EXPERIENCE

The great door of a stately house opened, and a man hesitating a moment as he glanced up and down the brilliantly lighted street, adjusted his coat collar as a further protection from the chill November wind; then descending the steps stopped again to light his cigar, his sheltering hands turning the full reflection of the tiny light upon his features:

"John Ashton! by all that's good!" cried a hearty voice almost at his ear, and turning in quick surprise he looked into the eyes of the friend of early days.

"Ralph! You here! Well, this is luck!" The two men grasping hands looked at each other with that devining scrutiny that instantly classifies and if need be readjusts preconceived values, but as instantly relaxed into a mutuality of satisfaction that reëstablished the intimacy of former days.

It was but a few moments before Ashton had unlocked the door, and the two friends, reunited after many years of fateful experience, were deep in the exchange of those generalities that quickly bridge the chasm of intervening years.

Unlike in type, a common bond of sincerity and a deep intelligence united them. The host, tall and well made and almost slender, had an air of leadership confirmed by the direct and compelling power of eyes singularly luminous in their gray depths, resolute and searching in their regard. A determined chin gave force to a very refined face, while lines of power about the sensitive mouth, almost feminine in its perfection of curve and redness, redeemed it from the stigma of weakness; and the voice, youthful eager, spontaneous yet controlled, was fuel of subtle intonations that teased the ear with a sense of wonder, implying as it did a plasticity of nature and a zest of life unusual in mature years.

Gravely regarding his companion while he listened, he noted in Barton the signs of limitation and a lack of imaginative power, so often combined with solid merit and a kindly nature, when a prosperous career and satisfied desires unite to arrest its development, which yet envelope a man with an air of care that fits him like an habitual garment.

Generalities ceased. There was a pause in conversation and Ashton noted with sympathy the look of patient depression that deepened in his friend's eyes as he sank back in his chair, and broodingly gazed into the glowing cheerful warmth of the fire.

"My real errand East at this time," he said, presently, "is to see a specialist about my wife. She——"

"But I did not infer," broke in Ashton, in some surprise, "from what you said a moment since that your wife was an invalid. I am sorry. Is it really so serious?"

"She is not precisely an invalid. I am not sure that I can make her case clear to you. She is not ill, so far as her physical health is concerned; but her condition, her mental condition, I might say, is at times peculiar and baffling, and I fear brain trouble.

"There is not much to tell. She seems to have perfect bodily health, as I have said, but she has periods of mental abstraction that I cannot account for, and of late the condition has intensified and the spells are more frequent and prolonged.

"She does not neglect any duty, but for hours together she seems more like an automaton than a human being, and is silent, though by nature she is bright and joyous. Sometimes these spells are of short duration, but it is an abnormal state that naturally worries me.

"She is still quite young—twenty-eight. I have sometimes thought that our manner of life was too isolated and lonely for her, but she never complained of it, and recently when I suggested a change she objected to it with some impatience. I cannot imagine any shock, any experience that could produce such a result. I simply cannot account for her condition."

He fell into a reverie; then, as if to dismiss the subject fully, turned his attention to the pictures upon the wall. It was an unfinished sketch that presently claimed his closer scrutiny, remarking that it had a familiar look.

"It is quite Western in its suggestion and not unlike my home, and its outlook. In fact, it is strikingly like it, or as it might be from one point of view possibly, though in a manner reversed; and the sweep of the river much wider. It is marvelously like, however. Have you ever been so far West.''

''Never,'' said Ashton, smiling, ''but this picture is an ideal, and has a singular history. There are two others which you may see if you are interested. I made them with the hope of some day solving a mystery.''

Glad of any pretext that might serve to divert his friend's mind from a painful subpect of thought, he presently found himself to his own surprise enlarging upon an inner drama of his life that he had never meant to share with any human soul.

Barton reseated himself in an attitude of ease and yielded him that remote and impersonal attention which any narrative not involving an emotional interest obtains, while in the depths of his being his burdened consciousness still pressed its claims. Yet listening he noted the peculiar charm of Ashton's voice, melodious and low-toned, strangely revelatory in its subtle emphasis in emotional modulations, as he expanded his theme.

''Several years ago,'' began Ashton, ''I spent a few days in Ohio. On the conclusion of my business I was hurrying to catch the eastern train; when, as so often happens in a crowded depot where many trains are scheduled for nearly the same time of departure, there was a momentary blockade.

''Slightly in advance of me was a woman of singular beauty of a most unusual type, and hinting foreign ancestry. For an instant the pressure brought us together and she turned her head; and without intention my eyes looked into hers, and held them. I shall never understand the overwhelming mastery of the inner force that impelled me forward and made me utter a name wholly strange and unknown to me before.

''My whole soul cried out in that one word, 'Helga!' in the mad joy of surprise and recognition. In that instant of blended vision the present was blotted out and the scene was shifted to some far northern country of rugged and picturesque beauty, and in the joyful amazement of some strange meeting, reunited we were gazing into each other's eyes. The picture passed as a flash of memory does, and the present reasserted itself with prosaic reality and her startled eyes of singular brilliancy were looking into mine unable to withdraw her gaze. Suddenly recalled to myself, I wished to apologize for my error; but she had utterly vanished. Dazed and puzzled by the inexplicable circumstance then, I am still as much in the dark as ever, unless that in a flash of reversion of memory I met in her, as Occultism asserts as possible, one whom I had known and loved in some previous life. But at that time I was utterly unacquainted with that philosophy and was utterly disinclined to consider what seemed to me fantastic theories of life.

"Be that as it may, her face and individuality were indelibly impressed upon my memory. The singular eyes with their strange blue depths; the clear skin, the refined strength of the face, the evasive hint of foreign ancestry, made hers a unique personality of blended types and a complex heredity. When the shock passed I suffered a distinct sense of loss, an actual pain of bereavement, which I could not at first dispel.

"For a time after my return East, business complications claimed my mind to the exclusion of all other things, and it was some weeks later before the incident and its impression were revived. Sitting and musing in the quiet of my own room one day, with startling distinctness she passed before my vision and disappeared. I saw her precisely as one sees a living image reflected in a mirror and then lost to view.

"You may recall that at college I often proved my power of visualization in various ways that tested my capacity for observation of detail gathered in a single glance, and the power to reproduce the same from memory. It is a faculty, I think, peculiar to the inventive and mechanical mind which must take accurate account of factors and their perfect adjustment in order to create a harmonious working model of the idea projected in the mind, and I have cultivated the gift so useful to me in my line of business.

"I explained this vision then to myself on the principle of visualization, and once more dismissed it from my mind. Again the vision came, under the same passive condition on my part, and I only realized that I had desired it. She seemed not to be aware of my presence, but was as one in a reverie;

so actual was the vision, however, that I could not resist the impulse to mental speech, smiling at myself as I did so. 'Helga,' I breathed. She turned, lifted her eyes and slightly smiled; and the astonishing truth filled me with wonder. I had unwittingly commanded into my presence the soul of a human being. A reverential awe fell upon me and some new life-element was awakened in my nature. I realized dimly that for me life had expanded in a self-realization I have no power to adequately express. I immediately rose to my feet, but found that I was again alone. I reasoned then that there must be two planes of activity for the highly developed who understand and can use this dual faculty, whose key I had stumbled upon. My whole being was awakened and literally a new life began for me in an ideal companionship, that increasingly satisfied every demand of my inner life and nature, and gave me a new wisdom and a higher philosophy of life.

''My short married life had not been fortunate in results. Disappointed and defeated I had suffered the common experience of those mismated, in an honorable silence; and devoted my energies successfully to my business. I had my home and intellectual recreations, and scientific predilections.

''This strange experience gave me a new interest in life and upset my materialistic theories hopelessly. Nevertheless, I would not allow myself to be overmastered by even so fascinating a mystery as this, and resolved to conduct my life on the same principles as of the past, and study this new phase as opportunity and leisure permitted.

''At first my guest was like a shy, yet consciously welcome, child in new surroundings, curious in a lovely way of those things that interested me, responsive to my moods but delicately evasive of any implied advance upon my part, and naturally I guarded my thoughts as we do speech in the presence of pure women.

''How shall I put to you what I presently learned, that in the denial of the senses we often gain the more exquisite and subtle delights of the soul; that the growth of being, through blended mentalities typified by marriage on the material plane, is the supreme joy of life. It was like a new incarnation.

"Every man feels his incompleteness, and seeks in his ideal woman the companionship that will appreciate and develop his latent good qualities and evoke the spirit of joy and growth of inner being with an ever-increasing content. Defeated or denied this he naturally turns to the pleasure of the senses. Some become apathetic in their arrested development; others —a few—remain true to the best in them, but are conscious of the lack that prevents their highest development. Fancy then the joy of this supreme companionship of a soul that met my own at every point with responsive warmth, and made me say to her what I could not say to myself; who constantly evoked the best and deepest thought in me, and reflected back to me my better self in every event of life where my senses tempted.

"Once when my human ardor awoke, her eyes widened with a sorrowful reproach, and though she seemed not to have moved, a veil was drawn between us, and I was alone. I realized then that when the senses were awakened my inner vision was closed. Nevertheless, there were times when the slumbering demon of the flesh overmastered me, and for months I would be lost to those pure joys I had known, and even denied their reality. Perhaps Nature has periodicity in her demands upon the flesh; perhaps we must be tried, as in a crucible, now and then; but certain it is that all such experiences robbed me of Her, until my higher nature asserted itself again.

"I would like to tell you, if I could, a thousand things I learned of the truths of life on a plane that is governed only by the laws of Nature in their finer sense and above all that we are conventionally taught of heredity, tradition and environment; beyond the plane of good and evil, as one might say, and where the freedom of the soul is based solely upon good; upon God's laws alone. I understand why this knowledge is not written, but is held sacred in the life. It would be a very long story to tell.

"Occasionally, but not often—for mine was usually the initiative mood—I seemed to be with her, and to get glimpses of her personal environment. But they were always blurred pictures or impressions, such as a poor camera negative produces.

Once I seemed to see her moving about on a shaded lawn, the house indistinct, but it seemed to me gabled and ivy-clad.

"Another time, I shall forever remember the sweetness of it all. It was a glorious moonlight night. She and several others sat on what seemed to be a wide veranda. A child was there and some furry creature vaguely outlined. She was singing to some stringed instrument an air familiar to me and full of occult meaning, dreamingly looking into my eyes; her voice heard as we hear in memory, not as sound—I all unseen to others—there, yet not there; I know not how it was. I had the impression of hill and valley and river; vague and mystical as a picture imaged in the clouds. Suddenly some interruption broke the spell, and it all vanished.

"It was in vain that I ever questioned her of these things, or of her personal life at all. I fancy that when I seemed to see things that her thought held me, and that then I saw through her eyes and felt through her nerves, because even yet I do not fully understand. On the other hand the impersonal things of life, as souls, we shared perfectly, on the plane of soul. Other forms we sometimes saw, but remotely and without interest.

"The picture that I visualized and drew from memory as I saw her that first fateful day in the flesh, I will show you."

Here he rose, and opening a drawer, drew from it a sketch of a wonderfully beautiful woman, with all the charm of girlhood and the intelligent innocence of a pure soul reflected in the wide, deep eyes, and smilingly laid it upon the knee of his friend.

In an instant Barton was upon his feet. Rigid and horror-struck he stared into the eyes of the other, whose smile grew ghastly in his shock.

With all the ringing passion of a man in the agony of despair, he cried out: "God! Man! This is my wife!" Hatless he fled out into the night, leaving Ashton stunned, murmuring brokenly, as he buried his face in his hands: "God forgive me. I could not know."

* * *

It was long past the midnight hour when the two men, after a long conversation, separated. Silently they grasped hands, looking into each other's eyes; but in Ashton's face shone the white light of peace and renunciation. LESLIE DARE.

THE MOON

O Moon, thou art delicate
To perfection! A silvery,
Perfect profile thou dost possess.
Nature, thy sculptor, not man,
For man, at times, is a less
Masterpiece than thou.
Cloud, still thyself! Thou art
My view forbidding! To admire
Thee, O Moon, and study thy ways!
O Nature! what master hand
And ways thou must possess!
For thy sculpture, humanity doth
Puzzle, and it cannot thy ways
Interpret, less thy Origin,
Thy Pedigree—thy God!
Thou dost things, we know
Neither why nor how. We to thee
Are microbes, to a godly eye
Not visible. But, Moon, thou hast
Ages, too! For but days ago, thou
Wast full—three-quarters—half, and
Now one-quarter—but to perfection
Thou art drawn! O that I were with
Thee, near thee, knew thee, and knew,
Too, some of thy laws and ways!

VINCENT D. CALENDA.

Life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use. —*Tennyson.*

MISCELLANEOUS THOUGHTS

Using a moderately low-power glass the writer once saw in a drop of stale swamp water a spirited contest between two minute animals for possession of a forked fiber.

The scene was very thrilling. They first played "Tug of War," the commotion of the water being plainly visible, then each whirled at marvelous speed around his prong of the forked fiber, when suddenly one lost his hold and the other triumphantly swam out of focus with the coveted trophy just as the drop of water—a world to these minute acrobats—evaporated by heat of the sun.

This spirited contest by these little gladiators produced an impression—although many years ago—the writer will never forget. The scene left no doubt of their appreciation of what they were doing.

When we consider that sensation is manifested in vegetable life, and conscious sensation in animal life, and that sensation and thought, as previously shown, are the same thing, the mystery of intelligence is solved.

It is clear that there can be no sensation without consciousness of it; the consciousness of the sensation must be the thought.

The recurrence of thought, or memory, arises from the same impression about as the phonograph retraces the wave impression repeating the first cause.

Conditions force involuntary action of our mental faculties about as they force action of our heart and lungs; but the same principle in mental action we sense as independent action suggesting a double identity, of body and soul, or, spiritual existence.

As the phonograph repeats the first cause at the expense of power, we rethink at the expense of waste power supplied by food.

Every thought as well as physical action costs a waste of material which is stored energy supplied by food, about as an engine runs at the expense of stored energy in coal.

Through our five senses objects stimulate brain action, forcing recognition as truly as food stimulates physical motion in all animal life.

In the lowest forms of animal life where sensation begins thoughtful intelligence begins. In vegetable life sensation is instinctive. The tree on dry ground sends down a deep tap root for water as business like as a thirsty animal plods his way to a stream. The tree acts as its innate laws of growth and adaptation demand in its own instinctive way, but sensation animals act from a conscious volition; both are forced to act by the same law of thirst. Natural sensation is a correlate of natural waste. Painful sensation results from unnatural disintegration of vital force. Sensation is a delusion of the order of sound—simply motion a correlate of a form of force. We know in advance what a man will think when probed with a hot iron.

One attribute of conscious sensation is freedom to obey the strongest inducement: no man has any other freedom. We can no more resist the strongest motive for our choice than a thistle down can resist a hurricane; it is simply impossible. We are free to deliberate, after which choice is forced. In both mental and physical action there is no getting away from the action of force.

Animal life is the earth's blooming flower, toward which all evolutionary forces tend. The principle of life is the spirit of force—it is the First Cause.

Magnetic sensation ripens in consciousness; affinity, in love; repulsion, in hatred; magnetic polarity, in sex.

Sex is clearly defined: First, it is inseparably united in all magnets and in all life from plant to man. Sex is the uniting fecundating principle or soul in evolution of all material things.

The principle of life biologists have so long eagerly but vainly sought is not an independent entity to be picked up and examined. Its manifestation is conditional. The animal body is forced by the innate principle of life preëxisting in material composing it. It is a living machine displaying the attributes of life, or, principle of living force, as a battery displays the principle of innate electrical force. The stage of life is reached by progressive evolution evolving higher correlates tending to conscious life. The principle of life was in the first atom of force that built the Universe. By induction living plasm in the seed imparts magnetic activity to building material, thus compelling it to aid in the construction and repair of all living bodies.

The methodical operation of the organs of sensation often suggests to fairly good thinkers a plan for a purpose and inferentially a designer, but the preceding stage in this line of argument is never considered; that is, that evolutionary conditions do all the designing. Every act in the evolution of animal life is forced, as truly as the same shape to every leaf of the same kind of tree is forced, obeying its formula truly as air and water.

In crystallization one condition turns out beautiful hexagon crystals; another, octagon; another, dodecahedrons.

In vegetable and animal life, one condition produces a plant, another a tree, another a mollusk, another a radiate, another an articulate, another a vertebrate, etc.; all alike are forced results that conditions determine.

Conditions both create and destroy.

The fact that animals lose their eyes and other organs when conditions of life change, as before related of fishes in caves, and of the chirrhapoda when becoming attached to rocks and ship bottoms, clearly proves that evolutionary growth and destruction follow conditions. When conditions arise their laws are as inexorable to create as their absence is to destroy. The tendency of natural force is to create conditions, as an acorn is a condition to perpetuate the oak.

The elements not only meet the demand of all living things, plant, tree or man to perpetuate and repair, but they add to, and take away the organs of sensation as conditions require, or cease to demand.

Clearly in evolution there are no plans, but a display of innate attributes of conditional forces advancing all types to a higher standard.

As a tree helps itself to water by rooting deep on dry soil likewise in all evolution there is displayed a self-adjusting balance of resourceful power. This same power in cultivated evolution adds to the sagacity of carnivorous animals to waylay, surprise and devour their prey, but with food at their feet herbiferous animals are innocently stupid. This condition is clearly in line with evolution, but is very inconsistent with the view of a designer awarding intelligence for murder of what he tenderly created. The plea of necessity would only prove a mistake in creation.

We may not only cultivate and stimulate to a higher standard fruit, vegetables and animals, but may cultivate our muscle and brain and transmit an evolutionary advance to our posterity. In fact, it is clear that our creator is within the folds of all living force.

In regard to this point Prof. George Burman Foster of the Chicago University—who is rated the greatest theologian of the West—in a lecture before the Society for Ethical Culture in Steinway Hall, February 4, 1906, said: ''Force is not without the world but resides within. The world is self-dependent, self-lawgiving, self-originating, and if it has any end it is its own.''

Prof. Loeb has discovered the male fertilizer of the Sea Urchin. He may discover the secret of the female incubator, but if unable to populate the earth and seas with a new variety of animal life, his discovery at least establishes the fact beyond reasonable doubt that all living things under favorable evolutionary conditions were forced to grow.

There is not only individual infancy but infancy of the races. The fossil life of the Silurian rocks compared with Devonian and Tertiary—with millions of years between—clearly prove the evolution of life and growth of races. In fact this proposition has passed beyond argument.

When conditions mature for living things, life is a matter of force, as buds are forced through the bark from the trunk of a decapitated tree. Even the air swarms with germs of life, and often of death. These germs are the undirected floodwood in the ocean of Life. One germ blooms in Life that may crawl, fly, walk, or swim; as condition may direct. Another seizes a living subject and destroys his life that a million parasites may live.

These principles of evolutionary growth and intellectual display are so plain no mystery can cloud the mind of a child.

Sensation in all animal life is the living spring of intelligence. If we sense nothing we know nothing, and yet every form of sensation is as devoid of reality as sound. All sensations are only an evolutionary reality to the individual, and arise from a form of motion peculiar to the condition bodies are in, either vibratory, molecular, or contact sensation of physical presence; hence no form of intelligence can outlive the conditions that gave it birth and development.

We can obtain no knowledge of what things are, we can obtain knowledge only of what things do; hence our knowledge is indirect, inferential, comparative and evolutionary. We see a horse in the dim distance; we see another animal of similar appearance and infer that it is another horse, but it turns out to be a camel.

In feeling, tasting, hearing, smelling, we meet with the same uncertainty, creating confusion and giving rise to conflicting opinions.

In this the mental and physical order of nature agree. We have conflicting winds and volcanic disturbances, freaks of comets, and explosion of planets.

The asteroidal planets between the orbits of Mars and Jupiter tell the tale of the sudden end of a populous world, and illustrate the disorder order brings. This proves the close relationship of all evolutionary creation.

O, wonderful panorama of shadows upon shadows! We hear the bay of the hound and know he scents the waste from the tread of the stag!

We look at the beautiful flowers that grow upon the soil of disintegrating rocks—they vanish in sweet fragrance—farewell to the substance that build up the worlds!

Dissemination follows dissemination till nothing remains to disseminate.

Every cycle of stellar suns and worlds close their career in this etherial state.

We cannot inquire into the cause of the uncaused; nor why we see evolutionary sights, sense heat, hear sounds, feel pain, remorse, and delight, that have no existence beyond evolutionary sensation of divers vibrations; nor why all higher animals have conscious memory of events. All of these wonderful qualities are sympathetic attributes of evolutionary conditions, as truly forced as heat and flame from colliding bodies.

To inquire why a mirror reflects light on a wall, why two dry gases form water; why the combination is H_2O; why the same two gases separate will support flame but united will extinguish flame; why one combination of gases support life, another combination of the same gases destroy life, etc., etc., is a challenge to First Cause, equivalent to demanding why the uncaused did not possess different attributes. If we undertake to explain that the gases of strychnine, C21, H22, N2, O2, are not poison but that certain formulas unite with the animal tissues causing their destruction about as muriatic acid devours zinc, explains nothing but the process of destroying life. There can be no reason assigned for the conduct of the uncaused—its characteristics are its own. Practically, when the uncaused state is reached there is nothing to inquire about.

We know the visible arises from the invisible beyond our range of vibratory sensation, in regard to which no inquiry is possible. We know this ancestral condition is congenial to the growth of a living force—to our sensation purely spontaneous evolution; this uncaused principle is God; not a personal ajax forming and executing plans, but the uncaused principle or spirit of living force. We are a part of that living force. Even the dust on which we tread was once alive. The coral reefs, chalk beds, flint and lime rocks are composed of the fossil dead.

The sparkling waters of the mountain springs, yea, the ocean of waters, have many times played their part in the drama of life.

All living things are but parasites of a mighty living world. Worlds, like men, are born, grow and die.

The mountains, valleys and huge craters of the moon carry us back in thought when volcanic fires lit their mountain tops and shone over the waters that lashed their base. But now the call of the loon, the lowing of cattle and the martial tread of man are no longer heard, nor do twilight waters their image reflect.

No longer do electric flashes illumine dark storm clouds, nor thunders disturb the stillness of night.

No longer is heard the icy crackle of evergreen boughs, nor do their silvery mantle reflect the mellow light of a morning sun.

Its fires are banked; its electric revolving current generated by internal heat has ceased; it is carried around in the earth's magnetic sweep with its heavy magnetic face to the earth motionless—dead! Dissolution must inevitably follow and the moon is no more! Time! Count the stars in years!

We stand in the foreground of the great evolutionary display beacon lights closing ages of gloom—triumphant gods of cosmic throes!

When the last stellar sun whose glimmering rays now fall on Iceland snows shall cease to shine, that uncaused everlasting spirit of living force of which man forms a part lives on, spanning the everlasting cycles till time is lost in the slumbering periods the gods can no longer count!

FRANKLIN D. ORCUTT.

I hold you here, root and all, in my hand,
Little flower,—but *if* I could understand
What you are, root and all, and all in all,
Then *I should know what God and Man is.*

—*Tennyson.*

Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it.—*Abraham Lincoln.*

Three may keep a secret, if two of them are dead.—*Benjamin Franklin.*

Of course, individually, we are going to fly sometime, soon or later. Perhaps soon. Anything that can be conceived can be accomplished; because it is impossible to conceive any action that cannot be performed. We can think only of what is possible; and as soon as we begin to think of it we begin to see how to manifest it.

Why do we think? Because these things that have being press all about us and suggest themselves, just as sound, form, odor and taste suggest ideas to the blind man. Without actually seeing things we work them out by the suggestions that come to us. That is, we make bodies that the real things or the real force can manifest through. Because Life is infinite it is always ready to manifest in endless forms. No matter what we think of, life waits, ready and eager to pour itself into the material moulds that we fashion and do its best with what we have provided.

Why are we so slow? Because we stupidly try to study out things ourselves with undeveloped minds instead of going to LIFE to be shown. We might have been flying long before this if we had turned to LIFE for instruction. But things come when we are ready for them; and, perhaps, we were so busy about many things that it would have addled our brains entirely if ''flying'' had arrived too soon, together with so many marvelous accomplishments of man's inventions. Now that we have discovered the North Pole, and it cannot be reached either by land or water entirely, but must take into account moving icebergs and great dangers and difficulties, we need a new mode of locomotion. And behold it is already in process, and the need is being supplied. Aviators are making such progress as never before has been known. All kinds of aerial inventions have burst into being during these wonderful years of 1909 and 1910, like a sky-garden of blossoms.

But progress is not going to stop with flying *machines* any more than it did with telegraph *wires*. We are telegraphing without wires and we are going to fly without machines. Somebody, doubtless, is working at this possibility at this moment. Possibly he has been working at it for years the same as others have been working at the problem of flying *machines.* We may expect the results of these experimenters to appear at any moment, and quite likely from several, all competing for the glory of the great and ORIGINAL ACCOMPLISHMENT.

Let us see now how this may be possible. You and I can *think* about a thing, even though we may *not* be inventors. There is no law against it. But there is law that explains it. All life is law. Everything that is invented or accomplished comes about because the operators have learned to coöperate with the law of manifestation of forms of life in material bodies; or, the law of LIFE operating on the earth plane. Commonly, no form of life can be seen in this physical plane of existence until it has a body in which and through which it can manifest.

Now man has wings to his feet, but he is not yet aware of it, because he has as yet found no body in which to demonstrate the fact. We all have wings to our feet. Embryo wings. On occasion we feel them, and we *almost* fly over the ground. But we do not think why. And we do not practice, or try to develop, the power.

What are the occasions? What gives wings to our feet so that we almost fly off the ground as we fly over it? Joy gives wings to our feet. What LAW do we use when we almost fly? It is the law of the concentration of life. The more life is concentrated, the greater the power at that point. If there is no intelligence, just an involuntary concentration, it is of no use to us. The fact that joy makes us light and buoyant, removes the atmospheric pressure that holds us to the ground so firmly that it is difficult to move along over the surface of the ground, is of no use to us until we begin to think WHY?

Joy and gladness will nearly suspend the law of gravity, and send us bounding on our way unconscious of effort. The same thing has taken place here—concentration of life in the thought, and desire of motion. Concentration of thought and desire, which is feeling great enough to cause us to forget limitations, will enable us to accomplish vastly more than anticipated. What is the science of it? The higher is always more powerful than the lower, because it contains more life—a greater concentration of life. The physical atmosphere is created and determined by the mental and emotional atmosphere of human kind. Universal mind, the combined minds of humans, constitutes the action of the ordinary atmosphere. We have already discovered that human conditions change the action of the elements and in some respects the surface of the earth. We are all subject to this UNIVERSAL MIND. To free ourselves from it in any way we simply change our individual mind; that is all.

Universal belief weights us to the earth. Care, doubt, worry, fear, sorrow, retrospection; all these mental conditions creating corresponding feelings, hold us heavily to earth. How?

How is it that a bird can fly? It is not just that it has wings. If that were all, a dead bird would remain in the air. It is not just that a bird flaps its wings. If that were all, a dead bird would fly in the air if anything should move its wings. What is it then? It is AIR. The bird is inflated with air. The bird is a pneumatic body. It fills itself with air. Its bones are hollow and it fills them with air. It fills its quills with air. It is as buoyant in the air as a life-preserver in the water. A bird cannot only fly through the air, but it can rest on the air, like a life-preserver on the water.

Human bodies are filled with air. If it were not so we could not even talk. Earthy matter gives weight; air gives buoyancy. Water is lighter than earthy matter and air is lighter than water. We know our bodies are composed of earth, air and water. Now the whole secret is in the proportion. A preponderance of earthy matter makes us heavy. Earth to earth. At just the rate that we increase the preponderance of water and air we grow light. Water to water, air to air. This preponderance not only gives wings to our feet, but fins to our hands.

Why haven't we thought of all this long ago? Because we believed that a mysterious law of gravitation or atmospheric pressure held us and it was impossible to overcome any arrangement of nature except by mechanical contrivances. When we settle down to any belief we shut out or shut off the light. We are temples of light, and we reflect anything and everything that is, but we cannot see anything to which we present closed eyes. It requires the eyes of Mind, of course, for this kind of seeing. And after the inward seeing, the external ways of manifesting what is seen follows, if the desire is great enough.

Granted that all this is a fact of Nature, what can we do about it? We are too heavy. How to become lighter? This is the practical part of it. We must take different kind of care of our minds and bodies. We must think differently; feel differently; breathe, drink and eat differently; and exercise differently. We must fill our bodies with more water and air, and our minds with more buoyant thoughts, and our hearts with more buoyant feelings. We must find the right proportions. People who understand the Science of Thought can work out a programme for the development of wings, because they know how the mental affects the material and physical and how the physical and material operates under the impulse of the mental.

But how is it that just as we are we almost fly upon occasion? What does the concentration of life do to us? There is a sudden change of proportion; for the time, an expansion; a great influx of life that transiently changes material conditions.

A friend of mine partially paralyzed could not walk without holding to things or to some person. It was very hard for her to go down the stairs without toppling head first, but she did it by going very slow and holding on with the well hand hard. When she forgot that she could *not walk alone,* she went across the hall and down the stairs without holding on. It did not require so great a disaster as a house on fire to do it, either. Being a great care-taker and making all affairs very serious, small things affected her strongly. When the door-bell rang and she was alone in the house she thought that she must go to the door, and forgot that she could not walk naturally, in her desire not to keep the person waiting too long. Now this happened at various times. But try as she would she never could do it at any other time, for she could not forget the fear of falling and the belief that she could not walk alone. She had always been a very active woman, and it was a great trial to be helpless, but her fear and mistaken belief was greater than her desire to be strong and normal. If she could have changed her thought and have coöperated physically she could have restored herself.

There was a man who was wholly paralyzed. He was asleep on a couch. He fell off. The shock made him forget his paralysis. He got up. He was all right. By the time he recovered his memory, his blood got to circulating. He was cured. Wrong thought and wrong living had concentrated matter until circulation was stagnant. The shock broke up this stagnation while his memory was not there to prevent it.

We all know of the man or woman bed-ridden who runs out of the blazing house. There is a general belief that these people could have run out at any time if they had only thought so, and that their helplessness was imaginary. But this is a mistake. Earthy matter had collected in their bodies until circulation was almost stopped. The fright suddenly displaced this matter. The sudden intake of air and concentration of life did it. The fright caused forgetfulness of the supposed condition. We all can think of similar instances. The explanation is substantially the same for all of them. The possibilities are within for all.

MABEL GIFFORD SHINE.

He who is bent on doing an injury has already done it.
—*Seneca.*

Intellect annuls fate; so far as a man thinks he is free.
—*Emerson.*

To *know*
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. —*Browning.*

JEHOVAH'S GARDEN

O solemn stillness! What motionless power
Gave thee place in that primeval hour?
Light born of darkness, blackness light bequeathed,
When wrapt in silence, stillness breathed:

Lacking impulse of itself to respirate
Save in Him who is all compassionate.
Giving to Adam that will and station
To be first-born of the Creation,
Who from that distant omniscient bliss
Began stupendous metamorphosis?
From nothingness—that infinite chaos
Thou wrought'st a most resplendent Logos
Who for all ages stands Creator,
Saviour, king; sole emancipator:

Begat by one who n'er was begotten,
Forgets not, nor will be forgotten.
Thou wert first in the beginning made
A soul incarnate: infinite haze.
Undulating; living; knew in that hour
Thy tremendous force and Deitistic power.

Thou thyself, free-born soul created,
Armed with strength full consummated,
To rule supreme, so magnificently invested
With omnipotence, ambitious Lucifer contested.
For nebulous sphere and planetary star,
Space boundaries here and those afar,
Thou holdest subject thy command
In strict control o' thine awful hand.
All corporate beings an angelic soul given
To share thy glory here as in heaven,
Since thou gavest to all things that dwell
Identity, to choose for love or hell:

And if, peradventure as man is told,
One path thither's strewn with gold;
If with virtue it pleased thee begin,
Why devised thou antithesis—sin?
If in the beginning, naught was made
And Hell stands, then that dark shade
Satan, with presumptuous power assumed
An immortal strength, are mortals doomed?
Justice, thy mightiest attribute, is shown
By those who hold Deity their own:

Knowing that mercy its temper given
Prevaileth on earth as e'en in heaven.
Then why injustice? Or is thy servant blind
In deeming thee both beneficent and kind,
Yet waging with mortals unending war—
Thou—"a God that's near, not one afar."

Theologians, forbidding man to reason—
That 'tis thy privilege—call thee it treason?
Thou being Life, and life to us extended
To be with thee, undying, contented.
Mind is immortal and can no more die
Than thy angelic courtiers in the sky.
Can mortal being know immortality
Save as a matron knoweth chastity?

If this be truth, where's justice immaculate,
Presdestining us heir to Eden's postulate?
And if man, as ancient scribblers tell,
From incorruption to corruption fell,
Thy purpose was to have it so,
That reverent subjects might bend thee low.
If man in falling, lost entity,
Thou schemed a way regaining him to thee
By suffering on this terrestrial plain to dwell
Thy son—teacher, pardoner—Emmanuel.

NILES MARTIN and GEO. W. SCHMETZ.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

THE PURPOSE OF RELIGION

All religions have a purpose, else they are dead things. That religion the purpose of which is pure, is a living power for good; it brings forth the best in man; it is the spirit of the Most High which, like a dove, broods over the soul, bringing it to its natural condition of perfection.

There have been many religions and with many purposes, too many of them dominated by ecclesiasticism—despotic systems, whose policies have been unworthy of the pure spirit which is supposed to animate them, and which *is* the essence of a true religion. The world has suffered untold suffering from these; the human soul has been wrung with anguish through their false teachings which have been engendered by an intense spirit of fanaticism, and which would destroy everything that stands in its path. Happily, the world has thought its way out of the most and the worst of this thraldom. Man has learned that he is free to choose; that no other man or system has the power to bend his will against his conscience. He is free to express the reality of his being in his own individual way, unhampered by creeds or dogmas.

This change, from the darkness of superstition to the light of undying truth, has been a gradual one, but it is permanent—no one may doubt that—as permanent as the spirit of truth can make it. Truth itself has been well-night buried under the rubbish of centuries, but it has emerged, holding in its protection the free soul of man, whose guide and companion it ever is. In the spirit there can be no life without truth. The perversions and seeming separateness are but the shadows of a world of illusion. As man comes forth out of the shadows into the light of the new day that has begun for him, he is filled with a lofty and comprehensive faith which leads him to the eminence where the vital qualities of order, goodness, righteousness and perfection lend him their strength toward the fulfillment of his spiritual evolution.

The new religion which has come in this age to cheer and encourage mankind is more purely metaphysical in its nature. Those who accept its tenets have the assurance of a larger and broader meaning, and a deeper significance to its purpose. Above all else, he who weaves it into his being and regulates his life by it, is free, spiritually, mentally and physically.

This metaphysical religion heralds a great epoch for mankind, and it is for each individual to contribute toward its coming and fulfillment. E. F. S.

DRUGLESS HEALING

"The Health Record," in its *Editorial Notes,* gives some very interesting information concerning the changing attitude of the doctors in regard to healing by other means than drugs. The following extracts are certainly significant. The doctors referred to are eminent physicians of England:

"After denouncing for years all forms of faith and mental healing as quackery, and all who practiced these methods as charlatans, it is not a little curious and interesting to find leading men of science giving the whole subject their careful and unbiased consideration. This they have done in the columns of the 'British Medical Journal,' a periodical which in the past has shown as much bigotry and antagonism to psycho-therapeutics as any publication we know of. * * * The attitude of the 'British Medical Journal' and the leaders of the medical profession to the claims of the faith healer is indeed significant of the change that is rapidly taking place in the methods of dealing with disease. To great scientists, such as Herbert Spencer or Huxley, the expression of a belief in the possibility of a supernatural agency branded a man as a fool or an imposter. But now science has at last recognized the supernatural. Sir Clifford Allbutt makes the astonishing statement that no organ in the body is so insignificant as to be wholly outside the renewal of the spirit. Dr. Allbutt appreciates the fact that there are finer and more potent forces that the skilled physician can use in the cure of his patients than drugs. Dr. Butlin, the eminent surgeon, gives instances which every member of the profession should note. He mentions the disappearance of tumors (cancerous) in persons who had been condemned to death by the most capable surgeon. He has seen cancer cured not only by faith, but by some of the many remedies put forward during the past thirty-five years. In some of these cases scientific tests left no room for doubt that it was cancer. The remedy succeeded with some, but failed with others, and Dr. Butlin suggests that the remedy may have produced that change in the body of the patient which cancer investigators are trying to discover, which renders it capable of reabsorbing its cancer and makes it immune to another attack of the same variety of cancer. It is indeed gratifying to find that the doctor of the present time is looking for help in his work more from the spiritual than from the material side. The agnostic, atheistic and materialist period has passed, and we live at the beginning of a greater and more productive period, a period not absorbed with the acquisition merely of external possessions, but fired with the desire to increase internal possessions, such as purity, love for others, righteousness. The world has started on a period of Universal Brotherhood. The professions are coming into line with these ideas. They find that the ordinary methods of treatment are not subtile enough for the present, and they are seeking out finer and more potent agents."

Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.
—*Longfellow.*

All men who know not where to look for truth, save in the narrow well of self, will find their own image at the bottom, and mistake it for what they are seeking.—*Lowell.*

Self-love is a busy prompter.—*Johnson.*

Silence is the mother of truth.—*Disraeli.*

THE TEACHING OF ZOROASTER

Nothing tends more to broaden the human mind and sympathies than the unprejudiced study of comparative religion. But we can never arrive at this point of impartiality as long as we try to confine the Infinite within our own narrow limits. The idea that my religion is better than your religion is rooted in the same ignorance and selfishness that finds expression in the childish words, "My house is better than your house." Outwardly we do not encourage our children to give verbal expression to these thoughts, yet after all this is all the difference there is between orthodoxy and heterodoxy, viz., "One is my doxy and the other is your doxy."

To a student of Theosophy all religions appear as merely different expressions of the same fundamental truth, these "expressions" differing according to race, nation and stage of development. He hears the same keynotes, chords and harmonies running through all. He realizes that it is only the variations of these sublime harmonies which confuse untrained hearers. His axiom is "in things essential [fundamentals] there should be unity, in nonessentials there should be liberty and in all things there should be charity." We read in the Bhagavad Gita (Hindoo scripture) that the blessed Lord (Krishna) said: "Whenever there is decay of dharma [law] and exaltation of adharma [disorder] then I myself come forth."

Thus at certain times in the world's history (depending on the law of cycles, viz., "the rhythmic ebb and flow of cosmic force") great spiritual teachers appear to lead mankind back to the broad path of evolution from which they are continually straying. Man has to evolve into a self-governing entity, therefore he cannot be coerced or driven into working in harmony with nature's laws. He must learn through experience. All the scriptures of all religions contain this prophecy of the birth of a "Christ." The "Christ," "the Anointed One" is the generic name of these divine incarnations. The stories of the birth, life and sufferings of all are similar. These are cosmic symbols and not unique experiences as many suppose. Such a divine incarnation was Zoroaster, the great religious teacher of Persia.

According to western scientific researches the origin of this ancient religion is "lost in the night of time." Scholars disagree as to dates. Some place the appearance of this prophet as late as 610 B. C., which would make him about contemporary with the great teachers of Greece (Pythagoras), India (Buddha) and China (Lao-Tze). Dr. L. H. Mills, relying on philological evidence, puts the Gathas (Hymns) at 1000 or 1500 B. C. In his "Study of Five Zarathustrian Gathas" (quoted by Annie Besant in "Four Great Religions") he says: "I have ceased to resist the conviction that the latter limit [1500 B. C.] may be put further back. If they antedate the worship of Mithra * * * there is no telling how old they may be. The decision of criticism is to refrain from too closely limiting their age. The German savant, Martin Haug, contends for a still greater antiquity. He says in his "Essays on the Parsis," "Under no circumstances can we assign him [Zoroaster] a date later than B. C. 1000, and we may even find reasons for placing his era much earlier and making him a contemporary of Moses. Pliny, who compares both Moses and Zoroaster, whom he calls inventors of two different kinds of magic rites, goes much farther and states that Zoroaster lived several thousand years before Moses. ["Essays on the Parsis," by Martin Haug, Ph. D.]

TESTIMONY OF GREEKS.

The Greeks, whose testimony is more valuable because more ancient than our modern orientalists, throw the date much farther back, putting it at 9,000 years before the time of Plato! European archæologists are pushing the beginnings of this ancient faith into still more remote periods. The Zarathutrian traditions being connected with those of Chaldea, of Ninevah, of Babylonia, the late researches in these districts throw much light on this question. The history of this country as preserved in cuneiform writing can now be traced back to about 8000 B. C., yet according to occult records the Zoroaster spoken of by Aristotle was the seventh prophet of this name and not the first, as the Greeks supposed. "Occultists have two kinds of records on which they rely," writes Mrs. Annie Besant in "Four Great Religions," page 47. "First, the great brotherhood [to whom all the great spiritual teachers of mankind belong] has preserved the ancient writings. These writings are stored in underground temples, underground libraries, where no injury can touch them. There, millennium after millennium, the knowledge of the world is gathered in its written form and there are men and women to-day who have been permitted to set eyes on many of these ancient writings—writings the very knowledge of which has passed from the world of profane history—writings in the ancient sacerdotal language, different from anything which the most ancient of the races now knows.

"That is not the only record on which the occultist depends; he depends also on those imperishable records written in the Akasha itself; meaning by that that there is a subtle medium which, to use a physical analogy, records like a sensitive plate every event that happens, even in its minutest details—the photograph, as it were, of the evolution of man, correct down to the very tiniest incident, and which at any time may be referred to, at any moment read by those who train themselves to the study, who are willing to undergo the discipline necessary for such research."

A. P. Sinnett, the vice-president of the Theosophical Society and author of "Esoteric Buddhism," "The Occult World," etc., writes in his introduction to Scott Elliott's wonderful little book, "The Story of Atlantis" (which was written by an occultist who was able to read the Akashic records), that "this will be the method of the historian of the future." The more advanced of humanity will then have attained the highest form of clairvoyance. "The History of Peru Fourteen Thousand Years Ago," written by C. W. Leadbeater of London, published in the "Theosophical Review" September, 1899, and January, 1900, was obtained in this manner. Startling as this may seem to the average reader, it is a familiar fact to many students of occultism. The later prophets called Zoroaster are regarded as incarnations of the original Zoroaster. The "great science"—magic—of the Chaldees came from this ancient religion. The theosophical students of comparative religion find that all religions have two forms, viz., an exoteric, for the multitude, consisting of moral and ethical teachings in the form of parables, and an esoteric teaching, or science of the soul, given out only to pledged disciples.

The methods of every great religious teacher have been the same. According to the ancient wisdom all religions have a common origin—the brotherhood—all agree in fundamental principles. We must seek for this underlying unity and not for external differences. As the keynote of Buddhistic morality is compassion, the keynote of Zoroastrian morality is purity, its ethical triad is pure thoughts, pure words, pure deeds. Purity in every relation to external nature, even honoring the elements as manifestations of divine purity. Thus a Parsi must not only be passively but actively pure.

The follower of the great and holy Zoroaster must keep the elements pure, hence nothing unclean, like a corpse, must pollute them. A corpse cannot be buried because it pollutes the earth; for the same reason it cannot be thrown in the water; nor can fire, the most sacred of all the elements, be polluted with it; hence the dead body is carried to the towers of silence, where the vultures quickly strip the bones of its flesh. In all religions fire is regarded as a sacred symbol, especially is this so with the Parsis. In the secret doctrine, volume 1, 145, H. P. Blavatsky says: "There is a deep philosophy underlying the earliest worship in the world—the worship of the sun and of fire. Of all the elements known to physical science fire is that which has ever eluded definite analysis." The Christian who quotes from his bible, "The Lord thy God is a consuming fire," who speaks of the "Pentacostal tongues of fire," of the "burning bush" of Moses, who speaks of his God as a "living fire," ought not to look down too contemptuously upon the fire-worshipping heathen.

All religions have in common certain fundamental principles, certain underlying verities, upon which they agree. In all these underlying verities have been more or less distorted by gradual accretions due to age and ignorance. The ancient wisdom as found in the "Secret Doctrine" give these fundamental principles as:

1. The unknowable, or that which is in all—in which all exists. "God in all and all in God." (Pantheism.)

2. From the unknowable comes the manifested God, unfolding from unity to quality, from duality to trinity. There can be no manifested universe without this trinity of substance, force and intelligence. This is the three-faced unity of all religions. (Monotheism.)

3. From this manifested trinity emerge many spiritual intelligences (gods—archangels, etc.), who guide the evolution of worlds and of men. (Polytheism.)

4. Man a reflection of the manifested God; therefore, fundamentally a trinity. His real self being identical with the self of the universe.

5. Man's evolution by repeated incarnations into which he is drawn by desire and from which he is set free by knowledge. Becoming divine in potency as he had ever been divine in latency. These fundamental principles can be found in all religions.

In Zoroastrianism the unknowable is imaged as boundless space, in which all is. This is called Zeroana Akerna, Zorouan and Zarvan Akarna. From boundless space arises the Logos, Ahura-Mazda (the manifested God). From Ahura-Mazda issued two primeval causes. These are present everywhere—in Ahura-Mazda and in man. One produces reality, the other nonreality. It is this inherent duality of light and darkness, spirit and matter, which in later Zoroastrianism gave rise to the opposing spirits of good and evil. God and devil originally meant but the two sides of the same coin. The unity existing only in the one cause. The third person of the Zoroastrian trinity is Armaiti, the good mind. Then we have the Ameshapends, the "spirits before the throne of God" (Ahura-Mazda). Mithra was the Zoroastrian "Christ," the mediator between God (Ahura-Mazda) and man. Reincarnation is not found in modern Zoroastrianism, and the belief in the soul's earthly pilgrimage is not current among modern Parsis.

However, this doctrine is found in the fragments preserved by the Greeks.

The modern Parsi has become materialistic. Writing of this in "Ancient Wisdom," page 22, Mrs. Annie Besant says: "But we do find the idea of the spirit in man as a spark that is to become a flame and to be united to the Supreme Fire, and this must imply a development for which rebirth is a necessity. * * * Zoroastrianism will never be understood until we recover the Chaldean Oracles and allied writings, for there is its real root."

SACRED BOOKS OF PARSIS.

The sacred books of the Parsis are the Zend Avesta (the word "Zend," according to the secret doctrine, meaning "commentary or explanation used in an esoteric sense." The ancient sacerdotal language was called Zen-d-zar now called Sensar), the Gasna, the most ancient part of which are the Guthas (hymns); the Vispard, a collection of invocations to be used before prayers and sacrifices. The twenty-one Nasks, as they are called, deal with sciences of every kind; of these Nasks only one exists in its entirety—the Vendidad—the book of laws. The Khordah Avesta (Little Avesta) consists of Yashts (invocations). These are for the laity rather than for the priests. These contain the prayers daily used by the modern Parsis. Theosophical students have always contended that Zoroastrianism is essentially monotheistic and not duotheistic, as modern Orientalists have insisted. It is therefore gratifying to find such eminent scholars as Drs. Geiger and Windischmann, in their recent work "Zarathustra in the Gathus and in Greek and Roman classics" supporting this view.

In commenting on this work by these two German savants, G. R. Mead, the scholarly editor of the "Theosophical Review," says: "The habit of regarding Zoroastrianism as a crude absolute dualism has become so ingrained in every department of biblical research that it is now considered sufficient to declare such or such a doctrine of early Christianity due to 'Zoroastrian dualism' to brand it as heretical. The error in this ostrich policy is twofold. In the first place, if there is any religion in the world which is based on dualism it is 'orthodox' Christianity itself; for without the devil where would be the need of Christ, without dualism what would become of the whole scheme of salvation? In the second place it is simply not true that Zoroastrianism is dualistic, as theosophical students have contended all along.

EXISTENCE OF OPPOSITES.

"The mere fact that a manifesting universe is unthinkable without the pairs of opposites does not take the existence of opposites into the domain of the absolute. Yet in spite of this every encyclopædia, every dictionary, and every 'authoritative' work on such subjects persists in harping on the wornout string of Zoroastrian dualism and the 'Manichæn heresy." Biblical critics and theologians thank God that Christianity is free from 'Zoroastrian dualism,' and this is one of their canons of orthodoxy!

"The fact that the teachings of the great Master Zarathustra were fundamentally monotheistic, though he was naturally bound to posit a dualism in his treatment of the phenomena of the manifested universe, and the fact that the whole Christian scheme of the first and second Adam depends entirely on the same dualistic hypothesis, makes no difference to those who seek for discrepancy and not for unity in the world-faiths. The glorious fact of the oneness of the inspiration is ignored by those who quarrel over their naive conceptions of monotheism and duotheism. They cannot comprehend that the wisdom manifests itself to our small minds not only as both monotheistic and duotheistic, but also as polytheistic and pantheistic.—*Marcus Julian*, in "The Sunday Chronicle," Chicago.

THE PHILOSOPHER'S STONE

"The ancient Alchemists and Rosicrucians speak of that 'Stone,' as if it were something substantial or material, by means of which 'base metals,' such as lead or copper, could be transmuted into pure gold, and there have been a great many people during the mediæval age who spent their life and fortune in search of that Philosopher's Stone, for the purpose of gratifying their greed for the possession of gold, and ultimately became insane about it. We now know that these ancient philosophers used a symbolical language for the purpose of hiding sacred truths and protecting them against being desecrated by the profane. The Philosopher's Stone, of which they spoke, is wisdom and fortitude of character, by means of which the energies which give strength to our animal desires and passions and intellectual faculties (symbolized as 'base metals') are employed on a higher plane, for the purpose of attaining real knowledge. In this way the lower intellectual faculties were transmuted into the 'pure gold' of divine wisdom.

"Wisdom is the real knowledge, the realization of truth, the perfect union of the knower with the known and the knowledge, as it is represented by the symbol of the equilateral triangle. Perfect spiritual self-knowledge or consciousness is attained only by the union of the self-conscious spiritual self with the spiritual object of which it is to become conscious in the power of the spirit, and the object of that knowledge is the spiritual self. Man, therefore, has to become spiritual, if he desires to enter that state of spirituality, and if he attains it, he is no more anything different from the object of his knowledge; subject and object are one; in himself the unity of his spiritual self with the spirit of the object has been established in the power of spirituality. Thus, if a man has attained real spiritual self-knowledge, he has found the Philosopher's Stone. Man is therefore himself the Philosopher's Stone; and as his real Self belongs to the realm of divinity, his union with his divine Self endows him with divine power." —*Dr. Franz Hartmann,* in "The Occult Review."

THE SOUL IS DIVINE

But you are a superior nature; you are a portion separated from the Deity; you have in yourself a certain portion of him. Why then are you ignorant of your own noble descent? Why do you not know whence you came? Will you not remember when you are eating, who you are who eat and whom you feed? * * * When you are in social intercourse, when you are exercising yourself, when you are engaged in discussion, know you not that you are nourishing a god, that you are exercising a god? Wretch! You are carrying about a god with you, and you know it not. Do you think I mean some god of silver or of gold, and external? You carry him within yourself, and you perceive not that you are polluting him by impure thoughts and dirty deeds. And if an image of God were present, you would not dare to do any of the things which you are doing; but when God himself is present within and sees all and hears all, you are not ashamed of thinking such things and doing such things, ignorant as you are of your own nature and subject to the anger of God.—*Epictetus* (Discourses II., 8).

It appears to me that the ancient wise men, who wished to procure the presence of the Gods by fabricating statues and performing sacred rites, directed their intellectual eye to the nature of the universe, and perceived that the nature of the soul was everywhere easy to be attracted, when a proper subject was at hand, easily passive to its influence. But everything adapted to imitation is readily passive, and is like a mirror, able to seize a certain form and reflect it to the view. —*Plotinus.*

Every soul is an incorporeal essence and separable from the body. For if it knows itself, but everything which knows itself returns to itself, and that which returns to itself is neither body, since every body is incapable of returning to itself, nor is inseparable from body, since that which is inseparable from body is not naturally adapted to revert to itself as it would thereby be separated from body—hence every soul is neither a corporeal essence, nor inseparable. But that the soul knows itself is evident. For if it knows the natures which are above itself, and is naturally able to know itself, much more will it know itself through the causes prior to itself. —*Proclus'* "Metaphysical Elements." Trans. by Thos. M. Johnson.

To be infatuated with the power of one's own intellect is an accident which seldom happens but to those who are remarkable for the want of intellectual power. Whenever Nature leaves a hole in a person's mind, she generally plasters it over with a thick coat of self-conceit.—*Longfellow.*

Whoso lives for humanity must be content to lose himself.—*O. B. Frothingham.*

TO A FRIEND.

Oh, pleasant to me is the voice of a friend
Whose thoughts and whose deeds unto harmony tend,
Whatever his station may be.

We're brothers and sisters—all children of God—
And, whether or not we have acres of sod,
We each may be happy and free.

We can speak a kind word, we can do a good deed,
And reap for our planting a harvest of seed,
And that is the way to be free.

We can sing for the weary, can pray for the weak,
And jewels of truth for humanity seek,
And thus shall we happiness see.

For happiness springs from each labor of worth;
And every good deed that we do upon earth
The angels above us can see.

When patient and cheerful, when loving and mild,
We turn to each task with the trust of a child,
Then the white-winged watchers are nigh.

They know every thought, every beautiful deed,
And this love taketh note of whatever we need,
And lo! ere we know it, 'tis nigh.

Sometimes it is pleasure, sometimes it is pain,
'Tis sunshine to-day, to-morrow 'tis rain,
'Tis best whatever may come.

For God, on whose wisdom and bounty we call,
Embraces not one, but embraces us all
In a love that is leading us home. Belle Bush.

BOOKS OF KNOWLEDGE

There were certain Egyptian books, called "Hermetic Books" which were written under the dictation of Thoth (the Hermës of Egypt). Iamblichus has stated the number of these books as 20,000, but Manetho gave it as 36,525. The principal statements of the books are that the world was made out of fluid; that everything is indestructible; that the soul is the union of life and light, and that it transmigrates; and that suffering is caused by motion.

EMOTION

Emotion is a mode of operation of the mind maintained while it deals with feeling as a supposed real and necessary feature of life. Its highest action is an activity of the soul, where the true appreciation of reality and truth prevail in all understanding. It is, therefore, permanently established on the soul-plane of being, as a mode and means of REALIZATION OF THE BEAUTY AND GOODNESS OF REALITY. From this fountain of sparkling waters the mind draws all of its real emotional feeling, and brings it forward to the earth-plane. There it becomes a mental realization of Truth. In the soul-activities emotion is always pure and true. In the mental operations it should always uphold the right in every act of outward experience. This might be done by every one; but those who maintain, on the mental plane, the perfect balance of soul recognition are few in number, and those who continue the harmonious feeling outward to the physical plane of the nervous system are still fewer. Probably this is inevitable in the present state of personal development.—From "Practical Health," by *Leander Edmund Whipple.*

RESTOCKING NATIONAL FORESTS

The U. S. Department of Agriculture is using this year on the National Forests over ten tons of tree seed. Most of this seed has already been planted or sown. The rest will be utilized later in the season, as favorable conditions are presented.

It takes a great many tree seeds to make ten tons. Jack pine, the most important tree for planting in the Nebraska sand hills by the Forest Service, will average something like 125,000 to the pound. Of Western yellow pine, the tree most extensively planted throughout the National Forests as a whole, 10,000 seed will make a pound. Altogether, the ten tons of seed to be used this year represent perhaps 300 million single seeds.

If every seed could be depended on to produce a young tree suitable for planting, the result would be a supply of nursery stock sufficient to plant three hundred thousand acres of land, but no such result can be looked for because many seeds do not germinate. Most of the seed will be sown, either broadcast or in seed spots, or planted with a corn-planter, directly in the place where the trees are to stand.

Even when nursery stock is raised, a liberal allowance must be made for loss. In the first place, a considerable percentage of the seeds will be found to be infertile. Of those which germinate, many will die before they leave the nursery beds, and many more will be lost in transplanting. If from a pound of Western yellow pine seed that contains 10,000 individual seeds, 4,000 three-year-old transplants are available for field planting, the Department of Agriculture has obtained satisfactory results.

There are now twenty-four National Forest nurseries, with an annual productive capacity of over eight million seedlings. But there are many millions of old burns on the National Forests which are waiting to be restocked, and some quicker and cheaper method than the actual planting of nursery-grown trees is urgently needed. Therefore the foresters are making experiments on a large scale with different methods of direct sowing and planting, and most of the seed gathered last year was obtained for this use.

Broadcasting has already been found to give good results in some regions. It was first tried in the Black Hills of South Dakota, with an encouraging outcome. To broadcast an acre of land with yellow pine seed about eight pounds of seed is used. One of the most formidable drawbacks to this method is the extent to which the seed may be consumed by birds and rodents. If the season happens to be one in which food for these animals is scarce, the loss is very heavy. The problem of control of animal pests, such as field mice, ground squirrels and gophers, which eat the tree seeds, and also the further problem of preventing the depredations of rabbits, which are altogether too fond of the little trees themselves, whether nursery transplants or field-grown seedlings, is receiving the attention of the Biological Survey experts of the Department of Agriculture.

In some localities the department has had to purchase seeds, but most of that used is gathered by Forest Service men themselves. The cost of gathering has varied for the different regions from thirty-five cents to one dollar a pound. As a rule the seed is collected in the fall months, when most conifers ripen their seed. Parties of three or four men ordinarily work together. Where lumbering is in progress the collectors follow the sawyers and take the cones directly from the felled trees. In standing timber the task is much more arduous. The men must often climb tall pines and pull the cones from the branches as best they can. Where these are on the extremities and beyond the reach of the hand, pruning shears are used. The cones are dropped to the ground and then gathered into buckets and transferred to sacks, in which they are carried to a central point for further treatment.

The extraction of the seeds is tedious rather than difficult. In some cases the cones are spread out upon sheets in the sun, when, after a time, they open and the seeds drop out; in other cases it is necessary to resort to artificial heat. This is applied by placing the cones upon trays with screen bottoms and raising the temperature of the room to the proper degree. The cones open, the winged seeds fall out, and the seed is separated finally from the wings and dirt by a fanning mill. A good many seeds have been removed from the cone by hand, but this is a sore trial to the fingers of the pickers and an exceedingly slow process.

To be infatuated with the power of one's own intellect is an accident which seldom happens but to those who are remarkable for the want of intellectual power. Whenever Nature leaves a hole in a person's mind, she generally plasters it over with a thick coat of self-conceit.—*Longfellow.*

THE BREAKFAST FOOD FAMILY

Jack Spratt will eat no fat,
Nor will he touch the lean.
He scorns to eat of any meat;
He lives upon Foodine.

But Mrs. Spratt will none of that;
Foodine she cannot eat.
Her special wish is for a dish
Of Expurgated Wheat.

To William Spratt that food is flat
On which his mater dotes.
His favorite feed—his special need—
Is Eata Heapa Oats.

But Sister Lil can't see how Will
Can touch such tasteless food.
As breakfast fare it can't compare,
She says, with Shredded Wood.

Now, none of these, Leander, please;
He feeds upon Bath Mitts.
While Sister Janes improves her brain
With Cero-Grapo-Grits.

Lycurgus votes for Father's Oats;
Proggine appeals to May;
The Junior John subsists upon
Uneeda Bayla Hay.

Corrected Wheat for little Pete;
Flaked Pine for Dot; while "Bub,"
The infant Spratt, is waxing fat
On Battle Creek's Near-Grub.

—*Exchange.*

ROME'S ANCIENT HARBOR

For the last year systematic excavations have been made at Ostia, the ancient harbor of Rome, at the mouth of the Tiber. The ruins of a large city, built probably by Hadrian over the old republican town, have been uncovered. Archæologists consider the discoveries as important as those of Pompeii. Heretofore it has been believed that Ostia was founded by Ancus Martius, the fourth king of Rome; that it was destroyed by Marius during the civil wars, rebuilt during the republic, sank into insignificance and was buried in the sand and deposited in the Tiber when Trajan built the new port and city of Portus. Instead of this, it is now certain that Ostia not only continued to flourish under Hadrian, but that the old level was raised six feet and that the republican town served as the foundation for a model city with rectangular wide streets, temples, fora and squares.

—*The Scientific American.*

BOOK REVIEWS

ANCIENT MYSTERY AND MODERN REVELATION. By W. J. Colville. Cloth, 366 pp., $1.00 net. R. F. Fenno & Co., New York.

This volume is a compilation of certain lectures given by Mr. Colville, which embody the subject matter of which he treats. Its aim is to present "a view of revelation and inspiration which renders it easily possible for us to admire and venerate the Bibles of all peoples without in any sense making a claim for their infallibility or finality." To further quote the author: "One of the chief objects of all these discourses or essays is to increase interest in universal aspects of religion and philosophy, and whereever possible throw some light on doctrines which are still occasioning much perplexity in many quarters." The contents are varied and include attractive subjects. The book will find many interested readers.

PUBLICATIONS RECEIVED

THE SANCTUARY. By William W. Hicks. Cloth, 120 pp., $1.00. Published by the Author, 43 West Newton St., Boston, Mass.

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THE
METAPHYSICAL MAGAZINE

Vol XXVII JANUARY, 1911 No. 1

THE EGYPTIAN MYSTERIES

BY IAMBLICHOS

PART X

FOURTEENTH ARTICLE

ENDÆMONIA, OR THE TRUE SUCCESS

The last subject remaining for discussion is in relation to true success.* Thou hast put intricate problems with regard to it, namely: first, observations upon certain subjects: next, matters of doubt: and after these, questioning. We will accordingly place thy questions in their order, each and every one of them, and will answer these in due course in reference to them.

Thou askest "whether there is not some other path to true success apart from the gods."† What different way upward can there be, "entirely apart from the gods" that is reasonable? For if the essence and perfection of every good are comprised in the gods, and their primary power and authority are with us (priests),‡ and with those who are in like manner pos-

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*Greek, *ενδαιμονία, endaimonia.* This term was employed by Plato and Aristotle to denote true and complete happiness. Its derivation from *en,* or well, and *daimôn,* a divinity, a good genius, good fortune, indicates its true signification, as the condition favored by the good genius; hence, it denotes felicity, good fortune, prosperity, success—as being in favor with God and man.

†Porphyry here refers to the gods that were invoked in the theurgic rites.

‡The Oracle had, before the time of Porphyry, assigned to the Egyptian priests the finding of the path to felicity. Hence Herodotos declared them the first to institute the Sacred Rites.

sessed by the superior divinities, and have come genuinely into union with them—and in short, if the source and end of goodness are earnestly pursued: in such case, there are present accordingly, the Spectacle of Truth and the initiation into spiritual knowledge. And with the knowing of the gods, the turning around to our own selves and the knowing of ourselves follow together.

VARIOUS STATEMENTS CRITICISED.

To no purpose, therefore, thou proposest the doubt "whether it is necessary to pay any regard to human opinions." For what leisure has the person whose mind and thought are with the gods to look down for approval from human beings? Nor in what follows dost thou speak to the purpose: "whether the Soul does not now and then form grand conceptions." For what principle of fanciful creations has a place in those who have real being? Is not the faculty of imagination in us the former of *eidola?* But when the spiritual life is perfectly active, there is nothing of the imagination awakened. Does not the truth in its essence coëxist with the gods? At least, is it not established with rational principles harmoniously? It is in vain, then, that thou and others whisper such things.

Nevertheless, these things about which certain mountebank priests and fortune-tellers calumniate those who minister at the worship of the gods, and thou hast spoken in the same way—are none of them at all connected with genuine theology and theurgy. Yet if, in some way, certain things of such a character shoot out as excrescences beside the knowledges of the things that are good, as evil arts sprout up with other arts, these very knowledges are actually more opposed by them than anything else. For that which is evil is more hostile to the good than to that which is not good.

CONCERNING NATURAL PRESENTIMENT.

I desire after this to go curiously over other remarks which misrepresent the divine foreknowledge. Thou comparest with it "other methods for obtaining premonitions of what will take place.'' For to me, although a certain aptitude of nature aids in the signifying of what is to occur, just as the foreknowing of earthquakes, or of winds, or of storms happens to animals, it does not seem worthy of our veneration. For such an inborn faculty of divining accompanies acuteness of sense—or sympathy, or some other commotion of the natural faculties, and has nothing about it worshipful and supernatural. Nor if any one by human reasoning or systematic observation determines from symptoms those things of which the signs are indicative, as physicians from the systolê of the pulse prognosticate a coming fever, he by no means appears to me to possess anything honorable and good. For he likewise sets himself to it humanly, and infers logically by our reasoning faculty in relation to things which confessedly occur in the order of nature and he makes his diagnosis not very far away from the corporeal order of things. Accordingly, if there is in us any natural perception of the future, the faculty is clearly shown in activity as in everything else, but in having this nothing that is very happy is possessed. For what can there be of the qualities implanted in us by nature in the realm of generated existence that is a genuine, perfect and everlasting benefit?

THE DIVINE ENDOWMENT.

The divine endowment of divination* alone, therefore, being conjoined with the gods, imparts to us the divine life and likewise making us participants of the divine foreknowledge and the divine thoughts, renders us truly divine. It causes us to be genuinely the possessors of goodness, because the most blessed thought of the gods abounds with every good. Hence, *''they who possess the endowment of divining,''* do not, as you surmise, ''foresee and are not really successful,'' for all divine foreknowledge is seemingly good. Nor do they ''foresee future events, and not know how to make use of the foresight properly for themselves.'' On the contrary, with

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*Greek, *μαντικη*, *mantike*, the art of divining: prophecy, inspiration. This is the term which has been generally translated as divination. But divination as described by Grecian writers was the same as prophecy, and implied intimate communion with divinity.

the foreknowledge, they receive beauty itself and order that are at once true and becoming, and there is with it that which is profitable. For the gods give them also the power of protecting themselves against direful calamities from the realm of nature: and when it is necessary to exercise courage and the uncertainty of the future contributes to this, they keep the things hidden that are to be, in order to make the soul better. Yet when uncertainty does not bring any help for this purpose, and the foreknowledge is advantageous to souls, for the sake of saving them and leading them upward, then the gods implant in their inmost beings the foreknowledge inherent in the inspired communications.

THE PATH TO TRUE SUCCESS.

But why am I prolonging these discourses? I have abundantly shown before by the many explanations which I have made in them, the superiority of the inspiration over human divination. Better, therefore, is what you ask from us: "To make plain to you the path to success, and in what the essence of it consists." For from this the truth is then to be found, and all the difficulties may thus be at once easily resolved. I say, therefore, that the divine person gifted with intuition, having, in a former condition of being, been participant of the oneness, by the spectacle of the gods, comes at a later period to another soul (or psychic condition) which is adjusted to the human ideal of figure, and through this becomes involved in the bond of Necessity and Fate.* Now then

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*This is a similar account of that given by Plato in the *Phædros*. The souls while in the eternal region are described as beholding the *thea* or vision of the gods, and accompanying them in their journey in their planetary orbits in the sky, having been initiated and become *epoptai* or Beholders of the Mysteries of that world. This, the philosopher explains, was "while we possessed our nature in its entirety and did not suffer the molestations of evil which were awaiting us in the future time, when we were free and not invested with the body to which we are bound as an oyster to the shell." After this came the "descent into the realm of generated existence," and investiture with the "mortal soul" and its conditions. See *Timæos* and Plutarch's treatise on *The Face in the Orb of the Moon*, 28.

it is necessary to consider how he may be unloosed and set free from his bonds. There is no other way except the knowing of the gods. For the ideal of success is the apperceiving of the Good, just as the ideal of badness happens to be forgetting of what is good and deceit in relation to what is bad. The former, therefore, joins with the Divine nature: but the latter, an inferior destiny, is inseparable from the mortal.* The former seeks the intellectible essences by the sacred paths:† but the latter, having swerved from the first principles, yields itself to the measuring out of the ideals of the corporeal environment. The former is the knowing of the Father:‡ but the latter is the going aside from him and a forgetting of God, the Father, first in Essence and sufficient for himself. The former preserves the genuine life and brings it back to its Father, but the latter brings the man ruling in the realm of generated existence down to the world which is never permanent but always changing.§

Let, then, this superior path to true success, which is the spiritual completing of the union of souls to the divine nature, be cognized by thee. But the sacerdotal and theurgic gift of

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*Plato: *Theætetos* 84, *Sokrates.* "It is not possible that evil should be destroyed; for it is necessary that there should be always something contrary to good; nor can it be seated among the gods, but of necessity moves around this mortal nature and this region. Wherefore we ought to fly hence as quickly as possible; and this flight consists in being assimilated to God as much as possible, and this assimilating is the becoming just and holy with wisdom."

†By the Sacred or hieratic paths, Abammon evidently means the theurgic discipline. The ancient Oriental faiths all made the service of the *guru,* or spiritual teacher, an essential in the matter of knowing the truth.

‡Compare *Gospel according to John,* xvii, 3: "This is the eternal life (the life of the eternal world), namely: that they know thee the God only true."

§The philosopher Herakleitos held that "change" is the "only persisting" condition of things. He taught that the Supreme Being is fire—not mere physical heat, but an ætherial principle; and that it acted on matter producing motion and creative activity.

true success is called the Door* to the Creator of the Universe, or Supreme Goodness. In the first place it possesses the power of chastity of soul which is far more perfect than chastity of the body: afterward, the preparing of the understanding for the participation and vision† of the Good and its release from everything of a contrary character: and after these, oneness with the gods the givers of all things good.

RETURN OF THE SOUL TO DIVINITY.

After the theurgic discipline has conjoined the soul individually with the several departments of the universe, and with all the divine powers that pervade it, then it leads the soul to the Creator of the world, places it in his charge, and frees it of everything pertaining to the realm of matter, uniting it with the Sole Eternal Reason (Logos).

What I am saying is this: That it unites the soul individually to the One, Father of himself, self-moving. He who sustains the universe, spiritual, who arranges all things in order, who leads it to the supreme truth, to the absolute, the efficient, and other creative powers of God: thus establishing the theurgic soul in the energies, the conceptions and creative qualities of those powers. Then it inserts the soul in the entire Demurgic God.

This, with the Egyptian Sages, is the end of the "Return" as taught in the Sacred Records.

CONCERNING "THE GOOD."

The Good itself, they consider on the one side as absolute Divinity, the God subsisting before thought: but on the other as human, who is a unity with him. Bitys has explained this from the Hermaic Scrolls. This, therefore, is not *"passed over"* by the Egyptian priests, as thou dost suggest, but is handed down by them in a style worthy of the divine being. Nor do the Theurgists *"call upon the Divine Mind"* in relation to *"trivial matters,"* but on the other hand it is in regard to matters appertaining to the purifying of the soul, its release and salvation. Nor do they *"employ themselves diligently with things that are difficult: but of no use to human beings"*; but on the contrary, such as are the most profitable of all to the soul. Nor are they imposed upon by a *"vagabond"* demon, who have in every instance not only contended successfully with the deceitful demonian nature, but have exalted themselves to the realm of mind and divinity.

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*In the former years of the nineteenth century there arose a teacher in Persia, who was designated the "Bab"—gate or door. He promulgated a mystic doctrine somewhat in analogy to that of the Sufis, with many features of the later Platonism and Gnostiasm and Parsism. He was afterward executed, but his disciples still constitute a numerous body.

†Greek θεά, *thea*, a vision, contemplation. The term is used to signify the Spectacle exhibited at Initiatory Rites.

VALEDICTORY.

These many things we have answered thee as we best were able in relation to the doubts and difficulties which thou hast discovered in relation to the divine art of divination and theurgy. It now remains with the end of these discourses that I pray the gods to bestow upon me and thee, the unchanging safeguard of true conceptions: and likewise to implant in us forever the everlasting truth, and to provide for us a participation of more perfect conceptions in relation to the divine beings: for in these the most blessed consummation of all things good is set before us, and the confirmation of the hearty friendship which now exists between us.

HUNGER FOR THE OCCULT

To know the secret of *life* is to know a great thing. To know the occult secret of the *"soul"* is to know the greatest thing in the world. From a child I always loved people who were curious to find out the occult causes of *great* things. In a paradox, the disposition to pry, and peep, to peer and to be inquisitive and curious about the secrets of another person's business, solely with a view to *help* him, is always the proof of a great, noble and God-like soul. The difference is one of motive—of greatness of nature. The curiosity of the really small soul (small by nature), to pry into the causes of vast and noble occult subjects is usually very short lived. Thus our hunger for the occult arises from many motives. Accordingly, some people's curiosity runs to the occult in religion.

So far as Curiosity is the general basis of our soul-hunger for the Occult, just so far is our Curiosity only a self-propelling *means* to the accomplishing of a mental *self-constructive* aim, purpose and end. For our Curiosity, or Hunger for the Occult is in reality not merely wanting to know secrets, but a "longing" for the *mental materials,* essential, as conditions for plural and mental *self-construction.* That is, our *"Hunger"* for the Occult, in *Mysticism,* is only one phase of our longing for plural *self-construction;* and by means of two distinct classes of images, *viz.*—sense images and mental images. For the self-attracted and self-constructed sense-images on the retina, and the ear, are the elementary nutritive materials, out of which are afterwards self-constructed the mental-images within the brain. Curiosity is the mental hunger for the plural mental self-construction of mental images. And these mental-images are self-constructed by the Soul out of the sense-images, which it first self-constructed on the retina of the eye, and the organ of the ear. And this reconstruction of mental images (out of the materials of previously self-constructed sense-images) really and actually takes place within the brain.

Moreover, the mental-image proves its mental, vitodynamic self-construction, by its power to act on the sensorimotor nerves, and to produce manifestations of psychic, mystical, and occult phenomena.

The revelation of the Bible sometimes seems to us to be relative, and not absolute. We become curious. Hence we seek to corroborate what our Bibles say by seeking to find out more about the designs of God in the laws of the sun, moon, and stars, and in the occult and deeper laws of the brain and mind, and soul of man. Those we love pass out. Where are they? We shall pass out. Where and what shall we be? Our hunger for the occult causes us to be inquisitive, and prying in seeking to get to the bottom of these lofty, deep and noble questions? Other things equal, the only difference between a great soul and a small soul, intellectually, between an extraordinary mind, and an ordinary mind, is that the great soul takes time to study out the real answer to the deep questions about the soul and religion for itself. It examines every interpretation carefully.

It is the hunger for the occult that makes the great religious mystical philosopher, as it is the hunger for the occult that makes the inquisitive village gossip. The difference between the philosopher and the gossip lies solely in the distinction between the nature of the things they like to know the most about. Sir Isaac Newton's hunger for the occult makes him seek to find out the secret why the sun, moon, and stars move? Let us limit the scope of our observation of the hunger for the occult to the realm of spiritualism. On one occasion we heard of a certain Mrs. Low Moral Temperature, who had such a desire to make money as a medium, that she travelled hundreds of miles to learn the secret of a false trick of materialization. On the other hand was my noble and lamented friend, Prof. William James of Harvard, whose philosophic hunger for the occult urged him to the careful examination of all types of psychic phenomena with a view of discovering the secret of spiritualistic mysticism. In our hunger for the occult it is always a wiser and safer plan to adopt a great and wise, and good man's method of patiently and calmly studying the subject, than it is to accept the explanations of a less wise neighbor, or relatively uneducated acquaintance. For instance, if at the stage of experience reached in life, and, in your hunger for the occult you have really and actually come to believe that there is something in psychic phenomena, why not take the hint of the wisest and greatest of philosophers, Sir Isaac Newton, as to the *way* you will go about your study of the subject. Stick to *his* method. As an example: "Suggestion" is claimed to be the cause of spiritualistic "messages" on the one hand. And "spirits" are claimed to be *the* cause of mystical religious "messages" on the other. Claiming that a mystical "message" is a *"natural"* psychological thing, Sir Isaac Newton's rule of study was this, *viz.*:—"We are to admit no more causes of 'natural' things than such as are both true and sufficient to explain their appearance." But in order for you to know whether a "message" is a *"natural"* psychological thing you have to take a preparatory step. You must have some slight idea of what might *"naturally"* cause "messages" within your own brain, and mind, and soul, and sensory nerves, and muscles of voluntary expression. We are to see if there are any causes among these "natural" things that can produce "messages."

By "natural" things I mean mental-images as naturally contrasted with sense-images; the self-constructive laws of the human mind; the vitodynamic self-constructive processes of the human soul; the nerve organs vitodynamically related to our sense-images on the one hand, and to our mental-images on the other.

Of course to the spiritualist who prefers the simpler way of interpreting *all* "messages" as coming from the Indian Chief's spirit, "Sitting Bull," such a "natural" explanation (of the working of the human soul in self-constructing "messages") is likely to taste like very expensive champagne. For, whenever a person accepts, once and for all, any explanation about "spirits," as a lower means of procuring money either for "messages," or for the sake of ambition, other more "natural" explanations seem to be mere verbal expressions.

Albeit in the scripture of the wags it is also written, that those who ride such hobbies as psychical research must expect to get many bumps; for they have to ride over a very rough road and a very dark region of psychological country. Now, the ''natural'' psychological way of accounting for ''messages,'' implies, that the phenomena of messages is simply an illustration of the real and actual operation of a *mental* vitodynamic *process* in the natural psychological development of the soul of man. Of course we cannot expect a reliable *psychological* expression (of this natural mental, vitodynamic process which gives rise to ''messages'') from *every* clergyman. Seeing that many of our theological cooks (professors at the Cooking School of Dogma) are laid up with theological dyspepsia. Albeit the first point of explaining ''messages'' by the natural mental process is to know that all messages *begin* with the formation of *sense*-images as distinct from the formation of *mental*-images. Therefore, assume as your *first* natural principle, that no divine prophet of either the Old or the New Testament, or of modern times *could* receive or give an ''inspired'' message, who was incapable of receiving sense-images by his eye, ear, or one of his other senses. And that the receiving of such a sense-image was the receiving of a religious ''suggestion.''

The *second* ''natural'' principle to guide you is to remember that a sense-image of a religious ''suggestion'' (made by words on your ears or eyes) *becomes* a *mental*-image in your brain. In a word, a *mental*-image is a *sense*-image that has got into spiritual society. The fact that the ordinary religious teacher cannot explain the difference between a *sense*-image on the retina of the eye, and a *mental*-image within the brain is to be understood on the principle that such religious teachers are so perfect in their theological training, that, when their wives send them to the butcher's, such clergymen can't tell a sirloin of beef from a leg of lamb. Albeit, when the religious *sense*-image is first made,—say by the *suggested* words of the Sunday School teacher—on the eye or ear of a pupil, *that* specially suggested religious *sense*-picture of a verse of scripture, is a motionless, potential, *germ* of a subsequently developed religious *mental*-image. But when the *sense*-picture once becomes a *mental*-picture *within* the brain, that special mental image is capable henceforth of vitodynamically moving and forming, and re-expressing itself through the nerves as a "message." The suggested religious *sense*-image, in a figure, is the psychic egg, which (when hatched within the incubator of the brain) becomes the religious *mental*-image possessing the vitodynamic power of a real and actual form of *psychological* "life." The work is the self-construction of the Soul. Thus (in the religious or spiritual growth of the Soul) the suggested religious *sense*-image on the eye and ear, and the developed *mental*-image *within* the brain, are two of the psychological fixed points of the spiritual life-process. For here we come to the parting of the roads. We have now either to accept the explanation of the spiritualists that the vitodynamy of *mental*-images (in expressing "messages") is the work of discarnate Spirits; or, to accept the explanation of the philosophers that men and women really and actually possess *Souls*. And that, other things being equal, the *mental* work of the Soul within the brain is to transmute our *sense*-images into *mental*-images and to endow such *mental*-images with the vitodynamic powers of a new form of *psychological* "life"; which, in the process, may express the Soul's power to *self-construct* occult religious "messages." We have to choose between these views. If we choose the explanation which interprets the "Soul" as the *mental* self-constructor of the "messages," then, like the jester with the Duke De Quinine, we discover that we have been giving Mr. Discarnate Spirit the credit for the authorship of "messages" merely because he is a drug on the market. Among the *psychological* consequences of this mentally-natural explanation of the occult mental causes of "messages" are also the following: 1—It insists on emphasizing the doctrine of the philosophers, and the Bible, that a man has a *psychological* "*Soul*," whose *mental* work is to self-construct—through *mental*-images and *sense*-images—the forms, energies, and sensorimotor activities of a man's *psychological* "life," as distinct from his *physiological* "life." 2—It simplifies the facts of religion and psychology by doing away with the claim that subliminal and subconscious "selves" are the causes of "messages."

So that in deciding *where* we shall sit at the council of psychologists (in considering the real *cause* of "messages") we have decided to sit, neither on the subliminal nor the subconscious side of the table of spiritualism, but to sit on the *chair* already self-constructed by the Soul. In a word, it is because we have not made the time, or taken the time, or had the time to study out the secrets of the psychology of "*suggestion,*" that we have failed to trace the process of the Soul in the *psychological* self-construction of the sense-images and mental-images of "messages."

This is not to be wondered at. For it means to hundreds of millions of people the making of the time to learn some of the *words* used by the men who study the human mind and the human brain. Unless they learn to understand the meaning of the *words,* they can never learn to understand the *way* that suggestion works, in helping them to the understanding of the way their own minds are self-constructed. The men who describe the mind and the brain are called psychologists, and the *words* used by these men are, to those who have never given their minds or brains a single thought, always considered hard to understand.

In answering the question,—"What are self-suggestions?" it is my aim to show that no "inspired" Bible prophet could possibly express an inspired "message" except through "*self-suggestion.*" Because self-suggestion (by means of *sense*-images) is the *only possible way* by which any human being can know that a world of beings and objects exist outside of his own body and soul. Thus, no one can become Pope, President, Philosopher, Financier, Saint or Sinner save through self-suggestion. And though sometimes we are apt to feel very proud of the fat crowing babes of our own successful self-suggestions, we are chagrined to find out that our next-door neighbor does not hold our proud opinion. So that, when, with flushed face we direct our neighbor's attention to our plump Babe of Success and say that the doctor considers that the Babe of Success looks just "like me," our neighbor is likely to reply,—"I thought so too, but I didn't like to hurt your feelings." A self-suggestion is a self-construction of any *sense*-image of hearing or seeing. Thus, to *listen* to the words of a lecturer, and to *look* at the face of a lecturer, is to self-construct within our brains two classes of self-suggestive *sense*-pictures. The one class through our ears, the other through our eyes. Listening and looking are the ways, therefore, by which we self-attract to ourselves our self-suggestions for the purposes of mental and moral self-construction. We give the name of *sensation* to this listening and looking process of self-suggestion, because we have to give some name or other to that process by which we know that things exist outside of our own minds and bodies. Albeit, we, so very often, get into the bad habit of keeping our favorite mental interests in the moral basement of our souls, that, when some stranger calls on us for the wedding present of an helpful idea, Mr. Memory, as the floorwalker of the Soul, is apt to reply, "Yes ma'am. Pickle dishes in the basement."

In our hunger for the occult we find it very hard to understand how it is that the religious prophet (receiving *by "sensations"* the mental impressions of an inspired "message," in his own brain, and body) differs, *in his sensations,* from those ways of receiving impressions on his eyes and ears which he experienced *before* he became *"inspired."* For, if with the ultra-materialistic doctors, and the monistic atheists, we denied that the prophet had a *psychological soul* capable of self-constructing *religious* mental images, we should have to explain all such religious "sensations" and inspired *"messages"* as false perceptions and false mental images. In illustrating our more serious hunger for the occult, and the principles of the self-construction of our mystical *sense*-images and mystical *mental*-images as *laws* of mystic self-suggestion, I give the following example. It is what the New York *Herald* called, "one of the most marvellous cases of supernatural endowments ever investigated by the learned Society for Psychical Research"; and where "the remarkable personal powers might easily be regarded as a miracle." It is referred to in the pages of F. W. H. Myers' "Human Personality," in the books of Frank Podmore, and is to be found published among the

"Proceedings of the Society for Psychical Research," as "The Case of Albert Le Baron" with an Introduction by Prof. William James, of Harvard University.

I limit my illustration of the hunger for the occult, and the power of the soul to self-construct mystical *religious "messages,"* to this Le Baron case, because, as I was Le Baron, it was my own experience, and I therefore know all about it. I here give the actual facts which led to the experiences. As the files of the Boston Daily *Traveler* may show (in the Boston Public Library) at the time of the Le Baron experiences, I was engaged as a journalist in writing descriptions of places of interest in New England. I described possibly a hundred. One of the places described—and where my Le Baron experiences began—was the Summer School at Greenacre, Eliot, Maine. Among the persons present that year was Ralph Waldo Trine, busy, in a tent, writing the manuscript of "In Tune with the Infinite"; Miss Emma Thursby, the student of Lamberti, and engaged as prima donna by Strakosch; Mrs. Ole Bull; Swami Vivakananda; Edward Everett Hale; the Countess De Bielski; Miss Josephine Locke, of Chicago; and Miss Sarah Farmer, daughter of Prof. Moses Gerrish Farmer, the famous electrician. It was due to the lofty spiritual grandeur of Miss Sarah Farmer's enthusiasm, and munificence, that the Greenacre Summer School was founded. The unearthly purity, simplicity and culture of this lady impressed me profoundly. So that, from the start, the self-suggestions of my own sense-images and mental images, as started by Miss Sarah Farmer's influence, acted powerfully upon, and modified the religious form of my spiritual aspirations, which, in their turn, gave rise to new forms of mental images. Only a profound sense of duty to assist in spreading the *educative* values of such experiences for my fellow-man could, however, have induced me to make such experiences public.

Only a person impelled by want, or a hero, would ever desire to be publicly known as possessing *psychic* powers; and I was neither in a state of financial want, nor of heroism. But I did believe it to be my *duty* to give the facts, and I did want to please my friend Prof. William James, who begged me as a *"special favor"* to him, that I should write them down. Thus, it is, that, in Prof. William James' "introduction" he said, (italics mine):—*"at last yielding to urgent importunity on my* part . . . he has written out the autobiographic account of his experiences. . . *Of the sincerity of the writer I have myself no doubt."* As Prof. James also said, that, at the time *pseudonyms* were employed in the Albert Le Baron narrative, both as to places and the names of persons. For, as a rule, persons of social distinction, do not like to be quoted as countenancing *psychism.* Thus, in studying out the *"natural"* psychological effects of these Greenacre experiences as resulting in my self-construction (of the mystic self-suggestions of its sense and mental images) we must remember that *all* the mystic "suggestions" self-attracted by me, from reincarnation to spiritism, took two general forms:

1.—The self-attraction (of the words *listened* to, and the persons *seen*) by my sense and mental images. 2.—The self-attraction of my own spiritual emotional nature. For, I always possessed a most extraordinary emotional susceptibility to impressions of psychic wonder.

Now, Miss Sarah Farmer placed before me, and enthusiastically poured into my ears the *sense*-images of words pertaining to her own sublime faith in Egyptian spiritism, Egyptian reincarnation, and Egyptian theosophy. This noble lady believed passionately in the possibility of uniting spiritual people of all creeds upon a basis of spiritual and religious psychic *experience.* Not dogma. The sublime, calm, excitement of Miss Sarah Farmer's faith in this magnificent ideal, almost awed her friends by its unparalleled optimism. Another form of mystic self-suggestion (self-attracted by me, in the form of sense and mental images through my ears and eyes) was presented to me by Miss Sarah Farmer's friend, the Countess De Bielski. This lady believed in *esoteric* astrology; and she heightened my psychic wonder by telling my past, and predicting my spiritual future. My love of psychic wonder, at the time, overpowered my love of psychological analysis. For my Soul had mentally self-attracted to itself all these various mystic suggestions through the sense and mental images of my ears and eyes, about the time that meetings of the spiritualistic-theosophists of Greenacre were held for the purpose of evoking manifestations. Miss Sarah Farmer's theosophical-reincarnationary interpretation, which I took into my *ears* as sense-images of self-constructed suggestion, was this: Her passed-out father, she believed to have been a reincarnation of Moses. She was herself, a reincarnation, possibly of Miriam. Her mother had been a vestal virgin in Thebes. And, I was the reincarnation of the infamous, wicked Pharaoh, or Rameses, who had so cruelly oppressed the children of Israel. Thus, my earthly pilgrimages, since that date, had been reincarnationary paths of social pain and humiliation. Mental, moral, and social Via Dolorosás. But, that, now at Greenacre, the noble passed-out spirit of Miss Sarah Farmer's mother, was henceforth expected, (in consort with the spirit of the Lord) to prove my *spiritual* guides in the Greenacre School of the Prophets. Thus, it was (with my "*Soul*" newly filled with the vitodynamic mental-images of these special reincarnationary-spiritistic "suggestions") that I attended the meetings of the Greenacre spiritualistic-theosophists in the pine woods, for the purpose of observing the evoked manifestations. So that, if any person should ever care to consult the "Case of Albert Le Baron," they would be able to trace out all the "messages" from *all* these "suggested" reincarnationary and other personages; from Rameses, Moses, the Spirit of the Lord, to the Vestal Virgin. Each playing their part—through the vitodynamic mental-personalities of *one* "*Soul*"—as in the instance of Léontine, Léonore, and Léonie. The "*Soul's*" work is a plural, mental, vitodynamic self-constructive *process;* beginning with *sense*-images on the retina of the eye, or ear, and ending with the *psychological* self-construction of *mental*-images; or, if you please *mental-personalities,* such as you meet with in your dreams.

This is the "*Soul's*" business. It does not carry on its mental process of transmuting *sense*-images on the eye, into *mental*-personalities in the brain for the purpose of deception. Although we have sometimes to reply to our *Soul's* bad feelings when charged with *intentional* deception, what Marjorie answered to Madge, who, when she exclaimed: "She said I put rouge on my face to deceive people! Wasn't that mean?" Marjorie answered, "It was indeed, my dear. The way you put it on doesn't deceive anybody." The foregoing explanation of the mystico-religious "*suggestions*" (which *started* my spiritistic-reincarnationary, psychic experience at Greenacre) is however an explanation of the *first* stage of every religious mystic's experience who delivers religious "*messages*" by inspiration. It means, in psychological words, that the first *sense*-images (self-attracted, as religious *word-suggestions* in our ears) from what another says, is the product of that "*suggestion*" considered as a force.

It is the moment of the *first* self-attracting *physio*-momentum of the molecular acts of the eye or ear of the psychic. And by means of which the "*suggestion*" is traced (from the psychic's eye or ear on which it first acts) *back* to the persons who made the "*suggestions*" by their own words. It is the moment of the self-construction of the *sense*-images of the "suggestion" on the eyes and ears, of the psychic for the first time. It implied sensory and motor impacts. Now, it was at one of the spiritistic-reincarnationary meetings at Greenacre, held for the purpose of evoking spiritistic-reincarnationary manifestations that I had my startling experience. We were under a large pine tree, and it was in the month of July. It was possibly about midnight. Clairvoyants said they saw mystic wheels of lights, and the shadowy forms of passed-out Egyptians about me. I sat in the darkness listening to it all, in an ecstasy of psychic wonder. Suddenly an entirely new mode of sensorimotor impulse thrilled through my nerves, and which I sensed by my Muscular Sense as it played through my muscles. I willed myself, like a person willing to be hypnotized, into an unresisting state. Again the impulse played through the muscles at the back of my head, and the top of my neck. It acted strongly through the ten nerves of sensation and motion in my neck. The impulse was evidently (constructively) *sensorimotor;* for through my spinal cord it succeeded in drawing back my head, and neck, until I was brought from my sitting posture down on the flat of my back. Then the constructive *sensorimotor* impulse performed upon the voluntary muscles of my jaws, as it performs upon the voluntary muscles of the legs of a somnambulist when he is walking in his sleep. My jaws made mechanical sensorimotor movements for some moments. And the climax came, when,—just as a somnambulist may wake up and find semi-intelligent sensorimotor force moving his legs apart from his waking will—I heard another voice—despairing, loud, and weird—bursting through the woodlands from *my own lips* in the agonizing words,—"Oh! My people!"

In the spiritistic-reincarnationary manifestation evoked in this experience it is obvious that my Soul had psychologically and vitodynamically *self-constructed* (into a *mental*-image) the "suggestion" that I was the reincarnated and wicked Pharaoh, or Rameses. And, secondly, that *after* self-constructing the *mental*-image of Rameses to (so violently, and vitodynamically) react on my sensorimotor, and other nerves, that the words, "Oh! My people!" came out as naturally, as a man catching himself uttering words as he wakes up from sleep. It proves that the Soul acts on the brain and cord. Of course it is the most insane of illusions to suppose that the majority of Christians have such a hunger for the occult that they really *care* whether they have "Souls" that can and do self-construct spiritual *mental*-images; that can and do act on the nerves of the centres of their own brains. The average Christian's hunger for the occult is not sincere enough for that. Make a canvass of the six nearest streets to your own house, and call on each person who is a professed Christian church member. And you will find that the majority will frankly tell you that the last thing they want to study and think about is the *mental nature* of their own Souls.

Searching for profitable ideas about the real *mental* nature of the Christian's "Soul" among clergymen would result in answers no wiser. And, if the minister has a turn for untimely jesting, he may evade his *duty* (of studying the *mental* nature of the *"Souls"* he professes to try to save) by telling you that the mental glow-worms of the religious psychologists are too light a diet for dogmatists. But (as these words may help the solitary *one* in ten millions who wishes to study the *mental* nature of the Soul in devout seriousness, and holy singleness of heart), I will here point out the *nature* of those acts of the *"Soul,"* mind, brain, and nerves, concerned in expressing the *"inspired"* messages of the religious prophets of the Bible. The following mental-nervous laws are, of course, based on the hypothesis of the real and actual *interaction* of the religious prophet's "Soul," through the mental vitodynamy of mental images, with the centres of the brain and spinal cord of the Bible prophet. And, as the mental-neural condition of the Bible prophet expressing his inspired religious "message."

First,—Where the Bible prophet's "message" involved his realization of a state of mystic sensation *and* motion it must be naturally interpreted as such. That is, as the action of a constructive, and mental *sensorimotor* act of his Soul in the positing of religious mental images. Second,—Where any religious mystic's sensory feelings and motor acts may be traced to the seat of nerves that pertain to both sensation *and* motion, a conclusion may be drawn; that is: that the seat of such *sensorimotor* nerves may be considered as the *mental* vitodynamic organs through which the *mental* self-constructive Soul of the religious mystic posited his "message." Third,—In every mystic's experience there are never less than three impacts of sensorimotor "suggestion": (a) the original self-construction of the *sense*-image; (b) the self-construction of the *mental*-image in the sensory centre of the brain; (c) the sensorimotor *"suggestion"* made by the "Soul" (through the medium of the reconstructed *mental*-image) on and through the sensorimotor centres.

SALVARONA.

THE METAPHYSICAL RELATION OF MIND AND BODY.

CONSIDERED AS CAUSE AND EFFECT

The direct relation that exists between sense-action and matter, and which, through the natural operations of the mind in human life, extends to and becomes involved with the physical conditions of the body, bears also upon all the problems of sickness and of health which confront the human family today. A state of perfect health cannot be maintained while this relation is neglected.

The common opinion with regard to sickness in any of its troublesome forms is that it is altogether a physical disturbance, and that it relates only to physical tissue and bodily function. The concept that sickness is directly associated with the activities of life, other than as regards the pain or other personal discomfort experienced, seldom rises; and the fact that the mind itself can act as a direct causative medium is still less frequently recognized. Nevertheless the fact exists and its results must be considered.

While acting under mistaken views as regards the natural laws of the external plane, certain states of mind and modes of sense-action become specific causes of definite features of sickness and disease. When the subtile nature of the action involved in most cases of sickness is also recognized the subject becomes of exceeding interest. Serious work lies before us here. A grave responsibility rest upon those who recognize in advance this truism.

It is extremely difficult for the untrained mind to comprehend the laws of the reflection of action that operate between cause and effect, and so to intelligently understand the natural results. Knowledge of metaphysical philosophy alone renders it clear. Not realizing the importance of maintaining the modes of mental action that engender health and of avoiding the transgression of certain spiritual laws of life, which are constantly in operation, individuals are unaware of the dangers that beset them.

The ignorance of the fact that such laws actually do exist and are operative in daily life renders it difficult to approach those who most need the information; for at first sight the new statement often seems to be little more than a new doctrine or dogma. Nevertheless, these should, as soon as possible, be aroused to a realizing sense of the fact that the health of each one rests largely in his own hands; and that even his own life may at any time depend upon adequate knowledge of those very laws which he now ignores.

The fact that nearly all who suffer are unconscious victims of the inverted workings of the natural law of BODILY RESPONSE TO MENTAL ACTION is one of the most serious aspects of the case. Recognition of this fact still further emphasizes the responsibility of those who comprehend its application in life, for only through their ministrations can relief be found and the needed knowledge become established.

The action of the senses is mainly illusory, and molecular matter is a product of action higher in order than itself. The atom of matter appears to be the result of mental states of activity, which in fundamental element must be spiritual because there is no other known element high enough in nature to account for their recognized qualities. The highest must be the ultimate of present reasonings.

These views are not altogether hypothetical. They are based chiefly upon observation and experiment, which go far toward proving that each mind, while operating through its thinking processes, acts directly upon its own body in ways intended to produce important results. It is now proposed to show that these results may mostly be produced at will, and regulated according to the requirements of personal life.

As has been frequently stated, the physical body is the chief instrument of the mind. The body invariably repeats all of the personal action of the mind, in physical terms, and reproduces, strictly in material measure, its moods, its movements and all of its doings. This reproductive action is so definite and complete that if its laws are rightly understood the nature and state of the mind may be plainly read from the conditions of the body itself.

The simplest experiments show that the mind of each individual acts directly upon his own body. Few intelligent persons are found to-day who do not in some degree recognize this fact. But how—by what laws and methods of operation and under what rules of procedure does the phenomenon occur? These are the questions that most frequently demand answer. Rules are hard to explain until the *laws* of their operation are understood; and laws are difficult to describe until their fundamental principles of activity are comprehended.

In pursuing this investigation it is important to know that the mind acts neither upon physical shapes and objects, nor upon sensuous material of any kind; but instead it operates directly upon matter itself, through the medium of the atomic activity of its substance. This substance is the ether, each individual representation being a portion of the Universal Ether.

Whatever the external shape of the object, or of its molecular construction, every particle is composed of atoms, and each atom remains always intact as an atom. It also is perpetually active, being filled with life itself, always moving under the impulses of Intelligence to carry into effect some definite purpose of the will. This hypothesis of the nature, character and operation of the atom has been established through careful reasoning, and the mind can readily follow the lines of thinking that are necessary for its comprehension.

Though unseen and unrecognized, the original atom of will-purpose is the seat of dynamic force for every more outward operative action. If there had been no will there never would have been any dynamic action in the universe. Here, then, is where the impulse takes effect and begins its work.

The molecule, now, must repeat the action of the impulse that has been generated within the will and set in operation through the activity of the atom; for the molecule has no independent choice of its own.

Next the chemical "mass," which is an aggregation of molecules, repeats the action one degree further outward in constructive action. Each succeeding mode of externalizing action aids in further materializing the original purpose of the will; and thus, step by step, always outward, the impulse is gradually pushed forward toward the objective plane of life, until it appears as an object possessing physical shape.

First the impulse was a *purpose of the will;* and that purpose in mind is the motive power of the object. Its spiritual activity is the dynamic force that gives to the object its life. The object, now fully created, repeats spontaneously the action of the original purpose. Then a "thought" generated in mental action through the spiritual activity of divine purpose has become fully externalized and is reproduced on the objective plane as a physical thing. It is known entirely through its modes of action and will be judged by the evidences that it bears of the original purpose which causes its inception.

These steps in the evolution of the thing are as rapid as are the movements of the atoms, molecules, masses and organic structures themselves. In the early stages of development all the movements are so inconceivably fine and rapid that the sense-bound mind cannot consciously recognize them; therefore they are entirely unknown in the proceeding, and no result of the activity is perceived until the development of the outward shape is reached. Here the mind can think in terms of sense, and the object is recognized and used by means of sensuous thinking.

The sensuous faculties of the mind are attuned entirely to the external features of objective action, while only the spiritual forces of intelligence are adjusted to the higher and finer activities. This is the reason why the world in general sees no connection between a thought in mind and a bodily movement. The higher offices of intelligence and reason are essential to the observation of any of the phenomena involved in the process between the idea and the bodily condition.

In every instance the body is composed of externalized ideas; but none of these are visible to the physical eye or recognizable in sensuous observation. Intelligence, however, can reason about the action that produces results, until the original activity becomes a logical necessity to the mind and a mathematical certainty in the calculation.

This materializing of results occurs through the natural operations of subconscious mental action. That which is considered to be conscious thinking is too slow for it. There is no requirement that the subconscious mental action shall be recognized consciously while it is in operation. Through the natural laws of subconscious action it appears to proceed without either assistance or obstruction from conscious thinking. The idea back of the impulse should be clearly realized in the mind; then its action will be externalized in as perfect a copy of the thought as physical shape and seeming material substance can render. The quality and character of the thought will be reproduced in the physical representative or external copy of the action.

In this manner and by means of this series of seemingly automatic responses of material tissue to the action of thought, many forms of sickness evolve from mental causes. Nearly all these lines of action are subconscious, both in impulse and in operation. They are, however, none the less effective on that account.

When this fact of related action is correctly understood the mental impulse may be so regulated that only such action shall be generated in the mind as will be reproduced in harmonious action by the atoms that are involved. Then, although the action becomes externalized in a decreasing ratio of activity, it will express the character of the original purpose and harmony will prevail in that feature of life.

Whenever conditions of in-harmony, sufficiently disturbing to result in sickness, have become established through entertaining erroneous ideas and the consequent exercise of inverted thinking, a true mental cure may be performed, by reversing the idea in the understanding and repeating the action of the right thought until the bodily organs and tissues respond and reproduce it externally. This is a mental control of physical conditions. The knowledge necessary to the establishing of such results, in a given case of sickness, includes the understanding aright of the relation that exists between the physical action involved and its mental cause, which rests within the intricacies of some corresponding thought-operation. The degree of power demonstrated in such a manifestation will correspond with the clearness with which the statement of truth and wholeness is understood by the operator.

The external features of the progressive action involved in the materialization of ideas and conceptions, seem to be automatic and are supposed to be physical, because sense cannot interpret them accurately enough, and intelligence cannot be deceived sufficiently to consider them real and to thoroughly define them.

The purely mental operations on the subconscious plane are both exact and real; and there the process is thoroughly understood. In all of the higher features of consciousness where principles are considered, the mental operation is superconscious. It is conducted entirely through the realization of the nature of the principles. In the etheric reproduction of its activities this mental action becomes inverted; but it retains the purity of the original purpose, and at each outward step it produces the best result possible in that stage of the materializing reproduction. To produce desired results in these lines think clearly the full conception of the ideas included in the purpose; then the harmonious activities will permeate the entire being—moral, mental and physical.

The process of externalization of ideas need not be considered consciously, or even known. The subconscious operation is evolved under the natural laws of its own plane of consciousness, and external thinking about it becomes more of an interference than a help. Think the idea, thoroughly, and the objective action that is desired will take place, in natural ways, without further care or anxiety on your part. When these laws of action are understood all the claims made for the powers of mental healing can be comprehended and allowed. In the light of repeated demonstrations that have already been made this statement seems incontrovertible.

A definite thought, rightly formed in the mind and intelligently comprehended, is followed by a series of corresponding changes in the tissues of the body, until it shows, though in inverted ways, a reproduction of the action that was first started in the thinking processes. The knowledge of this fact can be used by everyone for the benefit of the race. It is of inestimable value to the individual in all paths of life.

Questions with regard to how the mind operates to produce abnormal action, and how it may be used to restore such to normal conditions, are now in order, and these phases of thought may be studied to advantage. The subtilties of these modes of action are almost beyond comprehension; but, by a suitable study of the laws of action that are always embodied in the correct processes, they can be understood.

When we acquire the art of controlling the modes of mental action that produce sickness sufficiently to prevent the further accumulation of such disorders, and so direct our thinking as to remove diseased conditions, we may then expect to fathom some greater mysteries, and finally, perhaps, master other difficulties of the hitherto almost uncontrollable mentality.

The atom, considered as a single material thing, is the result of the subconscious operations of the personal mind itself. It is evolved while the mind deals with the appearances of separateness. It is not, therefore, an object of real consciousness. When considered in the light of a deeper understanding, as a condensation of the will or its purpose, the atom is not confined, in idea, to the particular shape, size or proportions of the material type, but it is relative only. The idea expresses the character of the purpose held by the mind. The idea ''atom'' here represents a concentrated thought for the fulfilling of a purpose of the will; and many atoms represent many proposed actions of the will, which unite and work together for the accomplishing of such results as may express the intention of the will. This action is mainly spontaneous and does not require conscious assistance from the personal mind.

In the active phases of individual life there are different planes of action, involving different degrees of understanding, together with many kinds of knowledge and varying powers for operation. The order of progress outward from fundamental being to differentiated expression appears to be about as follows:

(*a*) The pure spiritual intelligence, spirit—Being, itself; the REAL MAN.

(*b*) Spiritual activity individualized—The SOUL-MAN.

(*c*) Spiritual individuality dealing with itself as a prominent factor in being—The mind; or the MENTAL MAN.

(*d*) Mind established on a self-centre—Self. THE PERSONALITY.

(*e*) Mental force turned over to the gratification of self-wishes—The PERSONAL WILL.

(*f*) The illusion of an atomic construction of the substance of being. This illusion results from the wilful *condensation* of thought upon SELFHOOD, with its contracted desires and purposes.

(*g*) Nerve and tissue structure viewed as the living body of all beings, and dense materiality as the substance of being and the universe.

(*h*) Nerve-sensation considered as a vital function of existence, and its separate illusions considered as the *real* evidences of life.

(*i*) The animal nature and life viewed as "real" being.

At various times, under changing circumstances and in different stages of consciousness, the mind thinks along all of these particular lines of speculation. It always seems to live and experience whatever it thinks at the time. Whenever the misguided thought is definitely formed the illusion seems perfect. Then the mind believes whatever it sees physically, and is deceived at every turn as regards the actual spiritual truth.

Spiritual Intelligence always acts as a whole, and in ways that are whole. All its activities are whole in themselves and in their operations. In full operation the individual recognizes the whole of his subject, and deals harmoniously with it in the use of his understanding. The knowledge thus acquired embodies wholeness in the mental processes. The operations of thought on the plane of the individual soul are influenced by the highest comprehension of truth; therefore in considering its problems the soul deals with and lives a real life in the knowledge of truth.

The problem of supposed atoms, molecules and parts gives no trouble on either of these planes, because real faculties are employed rightly, in the estimation of the actual things of the real universe. Under these circumstances the elements of activity and consciousness are pure, whole and perfect, and necessarily changeless.

As soon, however, as man begins to give undue attention to the conception of his own self-being trouble begins to appear in the problem, because this is a narrow comprehension of being and it restrains the operation of every faculty. It is a serious handicap to the idea even of *his own* being; for he actually is a sound factor and is *one with* the whole. But his first conception of the illusion of self-importance limits his comprehension of everything.

Thus through the influence of illusion man slides easily in his comprehension of life from the plane of soul to the plane of mind; and from the individual soul-mind possessing spiritual powers to the personal or sensuous mind, which is weakly subject to delusion. Here the mental faculties are turned to the attention of the self and its separate requirements until the individual seems to see all things as separate, and considers that they are only to be acquired separately. In this each thought brings its own succeeding delusion, and to his misguided judgment self-will soon appears to be his most necessary faculty for power. Then the condensation of all his self-willed thought renders the atomic theory an easy conclusion, because it is a seeming necessity of logic; and sense promptly reports things as nearly in accordance with the theory as the established limitations will allow. All the remaining features of the process belong to the general materialistic theories previously explained.

Whatever the mind accomplishes in the realm of its own active powers the body repeats in its special domain of the flesh. In this manner bodily action becomes a true register of the action of the mind, while the body itself is an inverted copy of the idea of form and substance established by the mind as the norm of the individual being. This is the field of action where sickness results from abnormal mentality, and also where it may be cured through mental process by reëstablishing the norm of healthy condition.

In its superior operations the mind always considers its subject as a whole; an entirety. The body, being a sentient thing and under the control of the mind, reproduces the action of the thinking in a physical process, which also takes on the character of a whole thing. But sense can only report action in parts, and then only the coarsest or most common representations; therefore while thinking in terms of sense the mind sees only parts, whether considering parts, action, substance or form. Thus the judgment rendered, that everything exists in parts, results in the evolving of many fine-spun theories and their consequent investigations, which lead direct to the hypothesis of the atom as the unit of construction and the supposed foundation of materiality.

While we continue in the conscious recognition of a separate power of sense-faculties, to be legitimately exhibited through the operations of self-will, the most superior mental reasonings will enable us to see no further than the hypothesis of the atom. The physical body, then, must be the unit of our comprehension of substance, and the unit of construction of every idea of body that we entertain. This separateness of thought in the mind will surely bring its own corresponding results in a separating of feeling into feelings, in all bodily conditions, with the accompanying illusions.

Many dissimilar feelings experienced at one time are difficult to understand and more difficult to control. The effort to change feelings produces discomfort and this engenders *dis-ease*. Some degree of sickness is sure to follow; it is only a matter of time. The thought of separateness also develops fear in many forms; and this in turn repeats itself in physical terms, as disease.

In every kind of action the body always follows the lead of the mind. Thus physical ailment of some kind, corresponding in action, becomes the inevitable result of any abnormal thinking. The intelligent individual possesses the innate power to control and direct his own thinking; therefore when he understands the fact he can at once remedy the evil and reëstablish a normal mentality on the subject. The body will respond in this line of action as readily as to the wrong thinking.

One of the first steps toward overcoming these abnormal conditions in life, is to obtain conscious control of our own activities and so regulate our future thinking processes that each line of action may be rightly begun in the mind and accurately followed through all its processes. This will enable us to avoid the unnecessary effort of correcting future errors, and leave the energies of the mind free for use in constructive work.

To this end it is important to change such action as may already have been begun wrongly and to reëstablish as quickly as possible the right activity in its place. Moral rightness should be duly considered here, as well as the matter of accuracy, and the highest degree of right in all ways should be the ideal.

Then we may endeavor to help others involved in similar discomforts to accomplish these results for themselves. Each of these changes of mental action will inevitably be followed by corresponding gains in bodily condition as the direct result of the change in the mental model for physical action.

The actual body of the real man is composed of the pure qualities of spiritual activity, which constitute the reality of being. The activity itself is the substance. These qualities and activities are included in the highest and most pure comprehension of the nature of the atom considered as the ultimate unit of reality.

The sensuous psychic body is composed of the thought-substance generated under the action of sense-illusion while dealing with the idea of the atom considered as the foundation of psychic life. It comprises both atoms and molecules in psychic form; or, varieties of action that correspond to such units.

The physical body, considered in the density of materialistic reasoning, seems to reproduce all the opaque illusion of sensuous belief. It is composed of opaque atoms and molecules of resisting matter.

The psychic and the physical forms, however, are subject to variations according to changes occurring in thought, belief or opinion. They may register improving conditions and changes of base of action at any time or even more readily than derogatory ones. Through this fact the possibility exists for man to retrace his outward steps, bringing his physical body with him; and the body itself will become more refined as each greater height is reached in the awakening comprehension of the infinity of truth and his own close relationship with it. The beacon light of salvation rests within these potent facts.

As the mind thinks so the body grows; and with all its right growth it progresses in the right expression of life. This constitutes an outward demonstration of actual growth within. Truth appeals to the mind through its higher spiritual faculties, and the body expresses just so much of its qualities as the mind assimilates. The full comprehension of wholeness will give the body a powerful impetus toward soundness and that hale and hearty condition which represents its general well-being. In this sense health is a moral obligation upon everyone who has become acquainted with these vital facts.

To be well one has only to think wholeness thoroughly and soundly. This is a scientific possibility, because the mind molds the body, establishes the integrity of its parts and members both independently and as a whole, maintains or changes its conditions, and holds absolute sway over its activities. No other or different agency whatever has any power to overthrow it.

Mind literally is autocrat of its own domain. Only knowledge is required that success shall attend every effort.

LEANDER EDMUND WHIPPLE.

THE SPIRITUAL MAN AND HUMAN DUTY.*

I. The Human Spirit is beyond the object of material senses. Material senses cannot perceive it. It is rather a subtile, refined, invisible and dynamic substance—a something in which attributes and actions inhere. There exists a prejudice against this view, which it will be well to clear up before proceeding further. This prejudice is to disbelieve all that is invisible, imperceptible or uncognizable by the senses. Take for instance the most familiar case of 1—*Gravitation.* Every particle of matter attracts every other particle of matter in the universe with a force in proportion to the product of their masses and in inverse ratio with the square of their distance and this force the scientific men term Gravitation. Observe the infinity of *palpable* effects which the operation of this single law or the working of this single force produces.

Everything from the smallest atom to the most majestic Sun is under its control. Gravitation, the parent of multifarious phenomena of cosmic movements, is a subtile, invisible, yet, real force, existing in nature and revealing its presence by the visible, palpable phenomenal effects it produces.

II. *Electricity*—the all-pervading substance—is itself subtile and invisible and yet a real entity. The effects, the phenomena produced by it alone are visible or perceptible. They lead to the reality of electricity.

III. Would it not be absurd and impossible to disbelieve the existence of subtile life in the germ which brings forth the huge *Ficus Bengaloris?* The tree stands and is visible as an ultimate. (Vide Demonstration of Uddalak Rishi to his disciple in the Chhandogya Upanishad.)

Speaking of *Gregori Nidae* Professor Huxley remarks that life is the cause and not the consequence of organization. "This particle of jelly is capable of guiding physical forces in such a marvelous manner, as to give rise to those exquisite

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*Translated from the Sanscrit for *The Vedic Magazine,* India, which issues it in both Sanscrit and English.

and almost mathematically arranged structures—being itself structureless and without permanent distinction or separation of parts. To my mind this is a fact of profoundest significance.''

The irresistible conclusion to which the above leads and which the Vedas also support is that the forms of these organisms and of their organs result entirely from the subtile life. It is clear then by whatsoever name it may be called—life, vital principle, organizing force, occult force, sensorial energy, anima, or Archokas—it is no more a mere breath, a mere phantom, a mere offspring of nothing or a mere product of organization. It is rather a subtile, refined, invisible, dynamic substance, a reality that builds up organization, causes growth, vitality and motion, repairs injuries, makes up losses, feeds, feels, is sentient, originates actions, resists, overcomes and cures diseases.

The Human Spirit, says Yaska, is the cause of organization: or is endowed with the property of circulating itself freely in the organism. On account of its being a refined and subtile entity it is imperceptible by the senses and hence its existence has to be inferred from the harmonious play displayed by *Sensory, Motor* and *Vital* organs; for it cannot be doubted that the organs are merely instruments, which like all other machinery require an agent to work them up. When sounds, colors, taste, etc. are well admitted to be *cognizable,* the existence of a cognizing being is a natural inference. This cognizing being cannot be the gross body,—Indryias; or the Manas, the spiritual body; for they are not endowed with consciousness. The gross body consists of epithiliam, fat, muscles and nerves, bones, medullary tissue rich in phosphorescent elements and finally the essential fluid, the Human Spermotozoa, extracted through the vital process from all parts, organs, and faculties of the living body.

The body is not endowed with consciousness, because it is the product of the composition of dead, inert, and altogether unconscious elements and atoms of matter, just as such common objects as the pitcher, which are devoid of consciousness. But further, the body is not the conscious being, because if consciousness were really due to the body, the body would not be unconscious after death, which is not so. Nor are the Indryias conscious entities. Indryia is an internal medium of sensation acting upon the nerves of sensation independent of internal and external exciting causes. Because firstly they are mere instruments and secondly, had it been so, their destruction would be always followed by loss of consciousness, and their existence by the manifestation of consciousness, whereas both alternatives are wrong. Even when the eyes get deranged, colored objects may not be perceived but they can be remembered, so that consciousness in the state of *after memory* still remains on the derangement or destruction of an Indryia. Also when all the organs are sound, consciousness may not exist when objects of perception are not presented to the Indryias. Hence sense-organs are not conscious entities.

Nor is Manas, the spiritual body, the conscious entity; for it is an instrument still and were it not an instrument in the hands of the *spirit,* it would be possible, for the spiritual body to be cognizant at once and at the same time of more conscious impressions than one; which is not so. Hence is clearly established the existence of a fourth entity other than the gross body, the sense organs and the spiritual body.*

The spiritual body is an organization of motion, sensation and vitality subsisting on the essential elements of food and drink. It is an external organ that conveys sensation from without to the spirit and originates impulses to communicate with the external world and displays the power of imagination, decision and self-consciousness. It is the seat of all the conscious deliberations and the centre of all the vital functions in the Human Body. It is a fine, imperceptible intermediate connecting link between the gross material body and the internal spirit which is the true Man—the central reality that does, feels, enjoys and is conscious. One of the conclusions flowing from the organization of Manas is that it is impossible for the spirit to be cognizant of two impressions at the same time. Its contact with an Indryia and therefore with an organ is what we call attention; its separation from this cuts the cord of connection and the result is what we call absent-mindedness.

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*Translation of Prashastapada Bhashya of Gautama by Pundit Gurudutta, M.A.

Independent of, beyond, above, and behind the centripetal sense-organs and the centrifugal motor system lives the spirit, which is *Eternal*—above decay and destruction. Suffice it at present to say that so long as the human mind is involved in materialism, the Human Spirit becomes subject to transmigration through the course of metempsychosis, the spiritual body accompanies the spirit and is indestructible (*i. e.*, not destroyed at the time of the elevation of the Human Spirit from the gross body). The moment the link between the mind and matter is cut, the mind gets emancipated through the approximation of the Supreme Spirit. The phases of the existence of the Human Spirit are four in number. The Human Spirit is only conscious of them by its contact with the spiritual body:

I.—The first phase is the wakeful phase. In this phase the Human Spirit is manifest as diffused in the material nature; and pervading in all parts determines the disposition of sense-organs; and regulates with precision and order the conscious and voluntary movements of the human body.

The primary inference, therefore, with respect to the Human Spirit is that of a *locomotive being,* who like the driver by the exertion of his muscular power controls the reins of the horses that pull the carriage on one side, or on the other; the carriage obeys the motion and forthwith rolls to that side.

II.—The second phase is the *dreaming* phase. In this phase, the Human Spirit is viewed as becoming ultra sensuous or internal and playing only in the central mansion, being highly energetic, and busy in brooding over mental designs and fixing the phonetic interrelation of sound and sense.

The second inference with respect to the Human Spirit is that of a *Contemplative Being,* who draws the necessary items of sensations and ideas from the promiscuous store-house of the sweet muse-mother—"The memory," dwells upon their pros, and cons, weaves them into a texture and enjoys the scene just as really as though the texture had been made up of the actual as objective materials. This complicated relation into which the passive organs of Sense with the active vital organs enter with the Copula of Memory is one of the greatest mysteries of human life.

During the dreaming hours, while the organs of sense are closed to all external impressions, the mind free from all obtrusive and disturbing influences enjoys both the repose of slumbering condition and the activities of wakeful life. Sometime it makes *imaginative excursions* to different places and contemplates different things in existence. It also appears to be irresistibly present in many places, where it had no previous desire or intention to be.

III.—When during the moments of intense dreaming, the destruction of brain tissue is complete, the human mind fails to dream and wholly retires from conscious exertion and the exercise of the functions of the cerebrum, for the construction of the brain elements. The human mind in this condition is said to delight in his own consciousness and to be *self-archaeus*.

The third phase is the slumbering phase. In this phase the Human Spirit is viewed in his own *constitution* as folding all the conscious mentalities within himself in the Germ without any distinction of perception, memory, imagination, conception, judgment, reason and discrimination; and suspending all voluntary movements as if in the nucleus without any differentiation of connation, emotion, sentiment, desires, will, deliberation and moral disposition. Hence he is known as prajjna or possessing the highest wisdom expressed in Vital Principles by means of pervarric forces.

The third inference with regard to the Human Spirit is that of a *recuperative* being, "The right heart collects the vitiated and deoxidized blood and propels it into lungs for oxidation and purification. In the act of inspiration fresh air of the atmosphere enters the lungs to oxidize the impure blood and convert the carbon into CO_2 and burn off other impurities. Hence the chemically vitiated air now laden with CO_2 and other impurities is further expelled by the act of expiration. The lungs force the oxidized blood into the left heart, which in its turn supplies the pure blood during the ventricular contraction to the different parts of the body, by means of aorta and arteries and the capillary network. The cryclic movement of the Pneumo-cardiac apparatus, continually expels the waste and decomposed matter, renovates the blood, derives strength and nourishment from the invisible elements of the air, repairs losses and injuries, heals up wounds, shakes off diseases, builds up by the inner anatomy all parts of the body, proportionately. This conservative agency of the Human Spirit maintains seven constructive processes for the purpose of renovation:—(1) Respiratory; (2) Circulatory; (3) Thermametory; (4) Alimentary; (5) Excretory; (6) Secretory; (7) Animatory; which take place all of them, so to speak involuntarily.

. The physiological phenomenon of *Recuperation* and growth are above all most suggestive of the Human Spirit. The Human Spirit in this condition behaves just the same as different elements of matter do. The Human Spirit, too, with its inherent chemical affinities and dynamic activities attracts and repels blood from the heart, air from the lungs, and nervous currents from the brain.

IV.—Beyond these and behind these, removed far away from the locomotive activities, contemplative designs and recuperative functions, resides the true, eternal and immortal reality, the substance spirit which is unknowable; only conscious of self in self; all calm, all bliss, all peace; one and alone.

The fourth inference with regard to the Human Spirit is that of a *Responsible* being. The ego of each individual being conscious of a different set of enjoyments from the other and being unable to present to his consciousness the experience of another individual, it is clear that each Human Spirit has a distinct entity and is therefore in itself a unit. "Alone the Human Spirit enters the body and alone it leaves it. Alone the Human Spirit enjoys the fruit of the noble deeds, and alone suffers the consequences of the evil acts." The spirit is therefore a unit,—an eternal and responsible being. Hence the spontaneous declaration of the Human Spirit, "Let my mind realize the three phases and be absorbed in the fourth and essential one."

(B) Thus the phases of the existence of the Human Spirit are four in number. Such is the case with God, the Supreme Spirit. The phases of God-existence are also four in number. The difference between the Human and the Divine Spirit is well described in the 8th mantra of the 40th Chapter of the Yajurveda.

In the first phase, God is viewed as creating the frame of the universe and residing in all its physical parts but without the form either of a minute body or an extended one. Or, in the words of the Upanishad: "He has no physical hands and feet, but without hands and feet grasps and moulds all matter, by virtue of His omnipresence. He has no physical eyes but He sees all; no physical ears, but He hears all, no internal organs of thought, but He knows all; and is Himself unknown. He is the Supreme Spirit that pervades all." This phase is known from the diffusion and pervation of God through and through.

According to the Charak, the ancient physician of India, a pious devotee in contemplation of the deep signification of this should realize the analogy between his body and the frame of the universe.

"The eternal spirit that resides in the interior of all things, has disposed the Agni instead of the Brain; the sun and the moon in lieu of the two eyes; the open directions of space in place of the ear-cavities; the Vedas as His organs of speech; atmosphere as His lungs; the planet as His feet; the whole universe as the vital Heart. It is thus that He lives."

In the second phase God is viewed as brooding over the design of creation and fixing the phonetic interrelation of sound and sense; but without liability to any impression. In this phase God is styled as *kavi*. "The *kavies,* pure in mind and wise in internal realities, design the synthesis of causes into effects and the analysis of effects into causes."

In the third phase God is viewed in His own constitution and inherent perfection. The law of Divinity is the spontaneous activity or the constitutional harmony. The Divine Spirit is not susceptible to any nervous organization. Or in the words of the Upanishad, "The great eternal spirit undergoes no modification, requires no instrument to work with, has no equal nor any superior. He is the supremely powerful and perfect Being endowed with innate omniscience, omnipotence, and omnipresence.

The Divine Mind is not subject to such laws of education, necessity and precaution, as frail human beings. He works with the greatest perfection, precision and regularity, without the exercise of strained will or brain-elaborated designs, but by the spontaneous working of the eternal, self-existent, self-intelligent principles and ideas of which He is the embodiment. This phase of God's existence means that which is the measure of all or the resort of all.

The fourth represents the purely absolute or essential existence without a trace of sinful ignorance—the relative or the conditioned world about him. He has from all eternity been assigning to all creatures (souls), their respective purposes and the fruit of their actions. He is all Calm, He is all Bliss, He is all Peace. He should be known as *shivam.* This phase of God's existence is known as pure, ineffable, essential and unknowable being.

Om is the most estimable name of God. The modes of the existence of His spirit, being truly represented by A. U. M., of which the monosyllable Om is constructed.

He who realizes this, the true Atma, Omkara, passes from self into the Ruler of self (the universal spirit); *i. e.,* obtains salvation. Hence the spontaneous declaration of the Human Spirit, "let my mind meditate upon Shivam or God in essence."

It is through the agency of the spiritual body that the centres presiding over will, intellect, vitality, perform their respective missions by means of the sensory system and the motor apparatus. The spiritual body is *par excellence* worthy of being the internal instrument of will, memory and personality. The human mind suggests intercommunication among the psychic centres in a wonderful manner for the ultimate weal of the animal economy and applies all science in many different ways to conduce to the truest interest and benefit of mankind.

I.—Charity towards institutions designed for the protection of the poor and the helpless to consecrate wealth. Such as (*a*) Poor-houses; (*b*) Hospitals; (*c*) Asylums; (*d*) Hospitals for the treatment of animals and (*e*) Schools. We find the same in the code of Manu, "Let some food be given away to dogs, unfortunates, people affected with sin and disease, birds and insects."

II.—Hospitality toward guests and missionaries to consecrate *Homa*. Atithis are the guest-missionaries who have no fixed residence and wander about from place to place benefiting the world by their religious instruction. Swami Dayananda Saraswati defines an atithi thus: "He must be deeply conversant with all sciences, be a benevolent and disinterested worker, master of his senses and passions, righteous and truthful, utterly free from deception and fraud, always moving about from place to place, *i. e.*, without fixed abode. Such a person should be honored, respected and entertained."

III.—Consists in offering due honor to one's parents. There are two parts of Pitri Yajna, namely *Tarpana* and Shradha, which signify ministering to the comforts of the Pitris with faith and respect. Pitri is a word of vast and various significance embracing men known for their learning in (1) Divinity; (2) Science; (3) Arts; (4) Medicine; (5) Hygiene; (6) Agriculture; (7) Astronomy; (8) Justice; (9) Letters.

IV.—The purification of the atmosphere by the performance of *agnihotram* to secure health, for disease is due to malaria and to the germs causing putrefaction of animal and vegetable tissues. The Benegu fragrance counteracts malaria. Butter prevents putrefaction and sugar is the best preservative. Therefore the burning of the fragrant, medicinal substances, butter, and sugar is known as the conquerer of death and disease.

Indifference, charity, reverence, love constitute general benevolence that leads to the tranquility of mind, and is the forerunner of emancipation. Hence the spontaneous declaration of the Human Spirit, "Let my mind practice universal benevolence."

It is through the spiritual body that the faculties of will, intellect and memory develop respectively into religion, wisdom and meditation. The immortal mind is the fountain of all life eternal, and there is no movement in life external, which is not regulated by it.

Every human being lives a double plane of existence. Scientific men term the one objective and the other subjective existence. The life of Bahishkarana seeks its enjoyments in gross palpable matter; while the other life feels its delight in intellectual progress. The outer material nature is the one that is known to all; but the internal, the spiritual, is known to very few.

Matter is apparently a powerful entity. It clings and clusters about Man's interior life from cradle to crematory. Matter is the mind's jailer. The human mind clothed in dark materialism, loses sight of the higher duties of religion that suggest to him, the aspiration after psychic progress and intellectual perfection. The abnormal state of matter proved so prejudicial to the growth and soundness of mental life that Bhagwan Manu was obliged to style it disease or ignorance.

I.—It is a disease that sneers at all Metaphysics and fills its victim with jealousy and rivalry, vengeance and intoleration, ambition and avarice and finally with dogmatic prejudice, hatred and bigotry. These and similar other absurdities inundate the world with an uncontrolled flood of misery, vice, crime, war and bloodshed. And under the stupor of these carnal impurities, he loses all conception of universal benevolence and compassion for all living creatures, from man, the highest in the scale of evolution, down to the humblest creature that lives and breathes.

II.—It is a disease that does away with all philanthropy, sympathy, equity, patriotism and kindness; tramples down the universal law of common weal, and justice. It leads its victim to take might for right; brute force for faith and love; folly for hints of wisdom; hypocrisy for innocence and wealthy vice for poor virtue. How, then, can discord, disgust, and discontentment cease to exist, or peace, progress, health and happiness prevail in the society.

III.—It is a disease that looks down upon all philosophy, all truthful reflection, all honesty, sincerity, veracity, integrity and non-prejudice. It leads its victim to false desperation, instead of true resignation. Under dreadful pallor of falsehood and perverted faculties, he imagines the false and decomposable for the true and the eternal and suffers from incoherency of thought, word and deed.

IV.—It is a disease that stigmatizes all Theology that endeavors to ennoble and elevate mankind morally, rationally, spiritually or theoretically, and pronounces self-knowledge as impossible and brings down morality to the level of expediency.

Religious progress, however, does by no means end here. Merely to keep oneself aloof from (1) Bloodshed; (2) Injustice; (3) Falsehood; (4) Sensuality, and (5) Mannerism is but the negative or prohibitive side of religion. Religion is too positive to be restricted to those merely prohibitive duties. The wondrous organization of man, endowed with potent energies and vivacious capabilities has some more sperative demands of (1) Mercy; (2) Justice; (3) Truthfulness; (4) Righteousness, and (5) Self Denial (the sentiment of humble gratitude towards all that contributes to our edification and elevation).

The cardinal principles lead to their well-known corollaries —(1) mercy leads to purity of mind; (2) justice to contentment; (3) truthfulness to real resignation and faith; (4) righteousness to self knowledge, and finally (5) self denial to profound and soul absorbing meditation of God.

Then follow the influx of religious ideas in a sound mind, disinterested and faithful temperament, composed and tranquil attitude, powerful, persevering and expanded intellect and wisdom or divine science. The human mind is no doubt a refined nervous element with its activities which are remarkably influenced by the physiological conditions. Hence the subject of diet, drinks, drugs, and the daily regimen of life, plays the most important part in the purification of the human mind. The Atharvaveda therefore prohibits animal diet, intoxicating drinks (drugs), and all excesses, simply because they produce the destruction of mental equilibrium and general incoherency of thought.

The religious temperament implies five different factors (1) faithfulness and search after truth; (2) valiant exertion for virtue; (3) constant presentation of the subject before the mind; (4) the inter-penetration and the unveiled perception; (5) rationalism. The harmonious development of all these five factors, gives rise to the true conception of religion.

Like all other affections of the spiritual body, the religious affections are also capable of being misused or perverted in their use. The religious sentiment under the effect of excessive stimulation of blind faith may exaggerate a simple truth and yield forth the unnatural doctrines of superhuman miracles or may unduly estimate the sanctity of a virtuous exertion. Through the want of memory or constant realization, may absorb long artificial prayers both by day and night. Through lack of inter-penetration or clear perception may give rise to sceptical temperament. Through weakness of reason may originate superstition, dogmatism, hatred and bigotry. Men in the ignorance of these five factors of religion often worship a false Deity. There is home-worship and loco-worship, idolatry and phygiolatory, atom worship and Mammon worship; pantheism of the vedanties and polytheism of the Hindus. Of such degrading and debasing forms of theism the world is full. Instead of the God of nature the victim of ignorance worships a god of his imagination; a god of fashion; a god of popular sanction or a god of ungratified desires. Many are the forms of ignorance and direful are the varieties it assumes.

(1) Mythology usurps the title of philosophy; (2) fancy-tales bear witness to metaphysics; (3) dreams have been thrust upon society as facts; (4) doubtful guesses and conjectures fill the room of exactness and certainty, and (5) skepticism bids farewell and a last farewell to God.

"Ignorance is the life of the senses and produces one result and wisdom is the life of spirit and produces exactly the reverse.'' See what a hideous picture ignorance presents. Says immortal Patanjali in the Yoga aphorisms—''The victim of ignorance mistakes the false and the phenomenal, for the true and eternal; the physical and mortal for the intelligent and spiritual; the miseries of the sensuous life for the delights of harmony; lastly the impure and the unholy, for the holy, the pure essence and the absolute.''

Charak, the famous physician of ancient Aryavarta, therefore regards the enjoyments of the visible material nature as simply transient, dependent, impure and full of misery. On the other hand the devotee of wisdom realizes the eternal as the true, the spirit as the intelligent, the harmony of the soul as the true bliss, the pure and the holy as the essence and absolute. The symbol that represents the essential being, possessing inherently, (1) Eternity; (2) Intelligence, and (3) Bliss, is Om. Om is the inestimable name of the Supreme Being or God. It is the part of human nature that is the foundation of all religion. (1) Mercy; (2) Justice; (3) Truth; (4) Righteousness; (5) Humility; (6) Purity; (7) Contentment; (8) Disinterestedness and Faith in God; (9) Powerful Reason; (10) Wisdom, are the ten commandments of Religion. ''When the devotee abides strictly by the ten commandments of religion, says Manu, he gradually discards all duality and becomes free from all taint of matter and obtains the harmony of the soul with the Supreme Being.''

The Upanishad proclaims the corelation of the conscious soul contemplation, and faith in God, the germ of all religions, to each other.

By the continued action and reaction of the invigorated religion, memory and reason upon each other, the human mind becomes pure and the light of supreme divinity begins to shine fully in the heart of the devotee. He obtains salvation.

True religion is free from all artificiality and fabrication, not merely oral profession. It is no mythology. It is a living essence. It is highly practical. It is founded on entire truth. It takes for its basis the harmonious development of all the faculties and the righteous unfolding of all our capabilities of knowing and being such as:—(1) Faithfulness or truthful search of God; (2) Heroic exertion for the practice of righteousness; (3) Constant presentation of the subject before the mind; (4) Contemplation, and (5) Discrimination.

II—The power of the intellect is obtained through (1) the visual perception; (2) the mental inference; (3) the religious feelings of reverence, admiration and love and the respect of others like oneself; (4) the realities of inner life and subtleness of essential causes; (5) perception of the All-wise Being and the unitary spirit of the universe.

III—Memory can naturally be invigorated through the following physiological methods. There are no other means of purifying the memory. Memory means the recollection of the retained impressions.

1. When the mind finds any corelations of "concurrence" between two mental images or thought-symbols (the words or facts).

2. When the mind finds any opposition between two ideas or images ("exclusion").

3. When the mind finds any overlapping of sense or idea between two words or facts:—

(*a*) By means of similitude and synechdoche.
(*b*) Through the relation of cause and effect.
(*c*) By hearing similar sounds (repetition).
(*d*) Through the clear conception of the literal, logical and poetic sense of a word. The literal sense again is either (1) derivative, arrived at by the structural element; (2) arbitrary, the name of a definite, concrete object; (3) or in which two words are synthetically combined into a compound, denoting a third object, and by virtue of the combination of these two words, expresses any relation or interaction of Phenomena. For instance (4) pitri signifies father, protector, and also the solar rays.

By the vividness of the mental impressions of remembering the successions of events seen or heard. Every Psychic movement involves three factors: (a) attention, (the conscious exertion), in proportion to the (b) gravity, (the importance of the event); (c) contiguity, (the contact with succeeding image idea or thought) or the reaction of the succeeding event. The above laws extended to words the physical movements imply (a) the disturbance of inertia; (b) acceleration by means of gravitation; (c) contact or reaction with equal forces.

By means of the practice of these laws we understand the assertion of Charak: "By the continued action and reaction of the invigorated and the sublime religion, the expanded reason, and the purified memory, upon each other, the human mind becomes pure and the light of the Supreme Being begins to fully shine in the heart of the devotee. He obtains salvation."

IV—It is through the spiritual body that the Human Spirit, who has thus been convinced of God through the knowledge of Vedanta, purified his substance by the common practice of universal benevolence, shaken off all shackles of ignorance and completed the Yajna of seven parts, enjoys the harmony of the soul with the Supreme Being and enters into immortality. In virtue of divine approximation the human spirit is emancipated from bondage, comprehends the whole universe and encompasses the past, the present and the future, and becomes perfect. The spiritual body in this condition is known as Bhavitatma.

The word Yajna as structurally derived from the root, literally signifies the worship of God, through the righteous unfolding of all our capabilities, the harmonious development of the seven parts, the organs of thought and corelation. (1) The continuous self-control over the senses; (2) the nobleness of deed; (3) the holiness of life; (4) the purity of the motives; (5) sublimity of thought; (6) freedom from all taints of matter; (7) self denial or the sentiment of humble gratitude towards the Supreme Being.

Matter or Mar is a powerful entity; no human soul is independent of its material surroundings. The sight of the object, the taste of flavors, the smell of odors, the cognition of sensations, the hearing of the sounds,—thus the spirit looks out through the grated windows of its prison house, "the body." The human mind, when as yet undeveloped and unrefined, is soon held in captivity by the bondage of the sensual phenomena of nature. Her wild enchantments and alluring attractions at once engage his attention and draw out his affections. Earthly conceptions and worldly impressions cling densely and cluster heavily about his internal life. All life is a real bondage to matter. Fivefold is the train of Mar, the greatest enemy of the spirit. How then can man, thus immersed in the life of senses, realize the interior delights of the spiritual life. Death of Mar is the birth of soul, light and darkness can not coexist. In order to gain victory over the powers of Mar, let the devotee contemplate Shivam who can destroy it completely. Hence the spontaneous declaration of the human spirit, "Let my mind contemplate, practice and *be.*"

"The sages who are satiated through knowledge, who are free from all affections, who are wise in contemplation, who have obtained independence of spirit through divine knowledge, who are pure of intellect, who are all calm and firm of mind, finally they rest in Him, who is omniscient and omnipotent."

V—It is in the spiritual body that Rig, Yaju, and Sam and Atharva inhere very much like the spokes of a wheel, meeting in the navel. All the organs are faithfully interwoven with him. The minds of creatures are sustained by him.

The word Rig signifies the expression of nature, properties and actions and reaction produced by substances. Hence the name has been applied to Rigveda, as its function is to describe the physical, chemical and active properties of all material substances, as well as psychical properties of all mental substances. In short Rig means the definitions of substances both mental and material. Rig defines all substances just in the same manner as atomic heat defines all elements. Next to a knowledge of things comes the practical application of the definite properties, for all knowledge has some end and that end being usefulness (utility) to man. Hence Yajurveda comes next to the Rigveda. Yaju combines the definite properties of the elements just in the same manner as molecular movement combines simple elements into a chemical compound. Next to application comes the generalization of facts and thereby the ultimate elucidation of truth, which is "Law."

The wider the group of individual facts, that a law covers, the more abstract and the less concrete does its expression become. Hence Sam comes next to Yajurveda. Sam means Generalization. Sam arrives at generalization just in the same manner, as sun supplies general conception of a name during the sun light. We see, taste, touch, smell and operate upon the objects, by the multifarious means we possess of investigating properties of sensible objects. We compare the sensible impression it yields with sensible impressions already retained in our memory (mind) constituting our past knowledge.

We detect similarities between the two and thus get a general or generic conception. To this generic conception we give an appropriate name, synthetically arrived at from a root, a primitive idea or class of ideas. This word, therefore, thus ultimately formed embodies the whole history of the intellectual activity of man. Apart from this thermic, the dynamic and the optic energies, there is the fourth that regulates the cellular movements of all organs, hence styled angera or organic. This organic principle is capable of guiding the three physical forces, *i. e.,* heat, motion and light in a very marvelous manner. In order that the mantra may be comprehended thoroughly let us apply Rig, Yaju, and Sam and Atharva to the realization of God:—

(*a*) He who contemplates God through Rig, realizes the definitions, becomes wise in the expressions of nature. It is called Stuti or Praise of God.

(*b*) He who contemplates God through Yaju, realizes the divine prayer and becomes wise in combining God practically with the spirit.

(*c*) He who contemplates God, through Sam, realizes the general conception of the Deity and becomes illumined and enjoys divine harmony and feels the divine organization through and through. Adoration of God fills us with love, faith and aspiration towards the high and noble (Theosophy). Prayer to God leads us to rectitude, consolation and humility. Meditation of God inspires us with wisdom, beatitude, and a joy that baffles all definition.

VI—The locomotive activities, the contemplative designs, the recuperative functions, and the moral discriminations, all arise in the spiritual body and the Human Spirit is only conscious of them by its contact with the spiritual body.

I—The primary inference with respect to the Human Spirit is that of a controlling being. When the driver by the exertion of his muscular power, turns the reins of the horses that pull the carriage on one side or on the other, the carriage obeys the motion and forthwith rolls on that side. Now a similar turning of the activities of the body called Pravritti and Nivritti is perceived to take in our bodies. Our bodies are thus like a carriage, the driver Atma regulating by the reins beholds, at his will, the Pravritti and Nivritti of the body. The senses are the horses, and the mind holds the reins of nerves. Buddhi is the proper brain centre that regulates the impetus to the reins, the horses galloping after the object of senses and carrying the chariot. They must be guided along the right way.

Thou hast ordained, O Atman, the active manifestation of the mind to be wakeful, and the energetic display of the mental activities, brooding over design and ideas, to be in the dreams and the passive repose of the mental faculties, suspending all voluntary functions by the law of reaction to enter the heart as in sleep.

II—The second inference with respect to the Human Spirit is therefore, that of a contemplative being, who draws the necessary items of sensations and ideas from the storehouse of the memory, dwells upon their pros and cons, weaves them into a texture and enjoys the scene just as really as though the texture had been made up of actual objective materials.

III—The third inference with regard to the Human Spirit is that of a recuperative being, who like an architect, master of the house, soon builds up an edifice of his house, repairs ladders, or ceiling and plasters or whitewashes his rooms.

IV—The fourth inference with regard to the Human Spirit is that of being a responsible moral agent. The true independence of man is the repletion of mind with four endowments: (1) the endowment of will and muscular power; (2) the endowment of intellectual faculties; (3) the endowment of health; (4) the endowment of moral and emotional stock.

The human mind when as yet undeveloped, through education, necessity or precaution, is soon held in captivity by the evanescent charms of nature. The pride of wealth, the conceit of dignity, the abundance of luxury, and licentious ease, exert their baneful influence on the growth of psychology. The consequence is an infirm physique, an unsound mind, lowered vitality and impure morality. The last mentioned drowns its victim in the ocean of wilful indifference. This is an assumed air of superficial independence.

An infirm physique rests on conveyance in lieu of the muscular locomotion, the unsound mind relies on a library rather than on mental contemplation, the lowered vitality depends on remedial viands for healthy recuperations, and the impaired morality resorts to law-courts for decision, instead of moral judgment.

A truly independent or healthy man is not subject to these artificialities. He exerts his locomotive apparatus whenever he desires a change of scene. He enters into contemplation whenever he desires to be a true man. He rouses the dormant power of recuperation whenever disease or the extremes of heat and cold attack him and he applies to moral Reason for discrimination between the right and the wrong. He takes the seat of justice and presides over social feeling, human rights, moral emotion and the ethical sentiment.

Man consequently requires to be reminded that the world is a fleeting show and that the pleasures of senses are never permanent. It is wrong to hold out our affections for things perishable. The eternal and the everlasting should excite our aspirations, for then alone is true delight possible. Hence the spontaneous desire of the Human Spirit, for the worship of God, the eternal and unchangeable, Supreme Being. This interesting though imperfect exposition cannot be better ended, than in the words of Atharva Veda:

There are two conscious entities, possessing divine qualities; coeval companions, embracing each other and residing in one and the same universe. One of them enjoys the fruit of his actions (the human soul) and the other lives ever the same, unaffected with consequences. (God.)

The human souls engrossed in the material enjoyments of the world, resume the course of life again and again and revolve in the organic current of Biogenesis. But the soul who has realized the eternal and the everlasting father God, by abandoning all thoughts of this perishable world, will never suffer organic death or deterioration.

The emancipated souls enjoy immortality for a Sama cycle, through the agency of the spiritual body without feeling any rest or remission, and towards the dawn of creation, they are reborn as the first literatee in the universe of five senses, as the master of physical laws, or the adept mechanician, and as the Protector of mankind.

FRIENDSHIP

Friendship! Not for a day or an hour;
Like the frail flower that blooms at morn to die at eve,
Nay! let it not die at all!

Friendship cannot die!
From Death it has Reprieve—
Long life has friendship that is leal and true!
Such is the Friendship, dear one: I give to you.

MATTIE E. DODGE GAMMONS.

FORBEARANCE

Hast thou named all the birds without a gun;
Loved the wood-rose, and left it on its stalk;
At rich men's tables eaten bread and pulse;
Unarmed, faced danger with a heart of trust;
And loved so well a high behaviour
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
O be my friend, and teach me to be thine!

—*Emerson.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT

AN APOLOGY

Owing to unforeseen obstructions and delays in the mechanical departments, we were forced to combine the November and December numbers of THE METAPHYSICAL MAGAZINE in one issue, as the number made up for November, and copy for which was prepared in October, did not reach the press until so late in December that there was no time to follow it with another number in the year 1910.

We regret this fact, but it was unavoidable. We do not expect that it will occur again.

All subscriptions have been extended one month, so that each subscriber will receive the full number of issues paid for.

We would very much like to see a better influx of good, sound articles on the really important subjects of life, for which there is great need in these days of too much haste and triviality of thought. Can our interested readers supply the demand?

A CASE OF TELEPATHY

Editor Leander Edmund Whipple:

DEAR SIR—I report a case to you herewith, long well known in our family. Having been a disbeliever in such nearly all my life, I never thought to report it till recently. Disbelief has buried many a valuable instance of the kind in the forgotten past. I never doubted the facts as narrated, but supposed it might have been accidental or a case of special providence.
E. H. R.

In 1848 my brother-in-law, Major Wall, was living in Dover, Tenn., on Cumberland River. My brother, a young man, had been clerking for him for several years, but at that time was a soldier in Mexico and had been confined for some time in the hospital at Vera Cruz, and we were in almost daily expectation of hearing that he had died.

One day Major Wall, while sitting in his home with his family, heard a boat whistle, coming up the river. He sprang to his feet and said: "Pinckney is on that boat, I do believe." He hastened to the landing about a half-mile, arrived just as the boat was pushing out. A friend of Major Wall's standing on the deck saw him and cried out to him: "Wall, there is a kinsman of yours on board the boat, very sick, and if he goes on he will die."

With difficulty Major Wall persuaded the captain of the boat to reland and put my brother off. It was with the greatest care that my brother recovered after a severe spell of sickness. None of us had the slightest idea but that my brother was still in Vera Cruz.

Was this a case of telepathy, or of special providence? Major Wall was a man of a large family and the case is well attested by his children, many of whom are still living. I heard Major Wall tell it as narrated, during his lifetime, and have heard his children tell it since—all of whom are reliable parties whose words would not be doubted where they are known.

E. H. Randle, LL.D.

For Humanity sweeps onward: where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
So, before us gleam her camp-fires; we ourselves must pilgrims be,
Launch our May-flower, and steer boldly through the desperate Winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

—*Lowell.*

THE EVOLUTION OF MAN

There is a tendency with many of the opponents to the theory of Darwin as to man's origin to misrepresent that theory in their arguments, either from a misconception or with spirit born of prejudice, and to ridicule and ignore the facts which have been presented as evidence of the evolution of man. The theory of evolution is not a theory of dogmatism, built upon a structure of superstition and fear, that forbids and holds in check the fullest exercise of man's intellectual and reasoning powers in the consideration of those questions naturally arising in an inquiring mind as to man's origin, nature, and destiny; but one supported by evidence from nature's boundless and inexhaustible library of the past written by the hand of time, as well as from the living present, —facts that have not been metamorphosed by any translation by man or become distorted by overzealousness of any sect or creed.

If the evidence is not sufficient to prove conclusively the claim, it is too ponderous to be idly or willfully cast aside as worthy of no consideration, with an attempt to brand it as an impious scheme. Evolution in its broader sense is not confined to organic life, but is manifest in the formation of worlds and systems of worlds that whirl so grandly and wonderfully in the ethereal, shoreless sea of infinitude. It is the universal law,—as much in operation to-day as during the countless ages that have occupied the throne of time since He who reigns o'er all first said, ''Let there be light,''—the phenomena of which law, as expressed in the earth itself and its life thereon, in the unfoldment of leaf and bud, of insect, beast, and man, declare so clearly and emphatically the method employed by the Infinite Mind in the fashioning of worlds and forms of life, the fruit of which tree of evolutionary life as the creative purpose being man.

The embryonal and fœtal existence of the human subject is a recapitulation, a brief epitome of the organic history of the human race running so parallel with the paleontological evidence which scientific minds that have learned nature's alphabet are able to read from the archæological and geological records.

Darwin's line of research led him to deal with the physical rather than the metaphysical; instead of considering so much the phenomena of man's spiritual nature, his field of investigation was more in the study of man's material organism and the close relationship it appears to bear with the lower forms of mammal life, and the evidence that all organic life has descended from a few primordial forms having a common origin.

It cannot be charged that his conclusions were formed with a non-belief in a first great cause; for, in his "Descent of Man," page 613, he says: "The birth both of the species and the individual are equally parts of that grand sequence of events which our minds refuse to accept as the result of blind chance."

The earnest, conscientious seeker after truth will suspend all preconceived opinions, and lay aside all feelings of prejudice when entering a new field of thought for investigation.

The unexplored realms of knowledge are vast and boundless, and the mind should be allowed full freedom in its speculations, and to lay before the altar of consciousness and reason without partiality the testimony obtained upon which judgment is to be pronounced. That view of a creative intelligence that has, through successive processes termed natural laws, during long ages that have passed, evolved organic life from its most lowly beginning to that highest form as expressed in man, is to many the most beautiful and grand conception of an infinite creative power.

Those laws of evolution and progression which have raised man to his high estate are but the same that are to continue in operation in the great eternal future. The advocates of man's evolution believe not in a bungling and disappointed Creator, becoming dissatisfied with his creative production, but in one whose perfect will and wisdom and holy purpose have remained and ever will remain unchangeable and the same, and who by the unfoldment of man's powers has enabled him to catch, if but faintly, glimpses of the pathway, dark and lowly as it may have been, which his ancestors have trodden; and, as he beholds with intellectual vision what has been the tendency of his race for higher development in the past by the will and law of the Creator implanted within him, does he realize the grand possibilities which the future must therefore have in store. Can this idea of a Creator and infinite One be irreverent to his almighty power, his perfect wisdom, and his boundless love?

To those who believe in the immortality of man and the opportunity for development of his spiritual nature ever open to those who will, not only here but also in the spiritual realms beyond, this view of man's origin and progression seems, not inharmonious, but in perfect accord.

If the theory of man's evolution be true, then must his spiritual nature have evolved with his material (or rather the material has evolved by the transforming influence of the spiritual, which is the inherent and primal factor in morphological improvement), to cease not when it shall have developed from its chrysalis stage at death into that higher condition of spirituality across the mystic unseen way, but to continue its march of progression if it so wills toward the perfect and the infinite during the vast eternity of the never-ending future, for the pathway of eternal progress is ever open to every soul.

If, therefore, the poor earth child,—struggling with earnest, sincere desire to behold, through the dark and heavy clouds of ignorance and uncertainty that hover about, some ray of light to inspire and lead his weary soul in the journey through earth-life and eternity to a better knowledge of himself and his Creator,—stumbles and falls in his gropings along his rough and dimly lighted pathway, reason, justice, and that "mercy which endureth forever" forbid that soul to be utterly lost in unfathomable depths of an unredeemed condition, but that the darkness will at last be made to disappear by reason's dawn and conscience's ruling power. The star of hope will rise in the eastern horizon, and the love and mercy of his Creator and his God will give him strength to renew life's conflicts and to climb more boldly greater heights of intellectual and spiritual acquirements, entering more largely into the realms of bliss and joy as each highest ideality shall have been attained only ever to be succeeded by one more grand, more beautiful, and sublime.

—*M. F. Brooks, D.D.S.,* in "The Coming Age."

Freedom of choice is universal among men and we may think whatever we may choose to believe, but in the event of non-recognition of existing law, progress will not wait for us. Even though the whole world ignore it, the law moves continuously along its even course, always content to be recognized by each individual when *he* is ready. Doubtless this is as it should be, for knowledge that is thrust upon one never sinks deeply into the understanding, and that which comes without search or effort we prize but little and soon discard. This may account for the fact that people in general accept so little on faith. Unless the individual possess the desire to see and to understand, the eye of the mind soon becomes atrophied.

—*Leander Edmund Whipple,* in "Practical Health."

WORK IS WORSHIP

He always prays, who always worketh well—
The lightest touch
Laid on a child in love, yet serveth much;
He, whose behest is labor, in God doth dwell—
Heaven is of such.
Here ever holds
That dear New Kingdom, fashioned out of hearts;
Here lies its strength, and at this fountain starts;
A baby moulds
Its boundless measure, of broken lives and parts.
Divinely, on bruised reeds and pierced breasts,
Its glory rests.

Be thou a servant, brother, and thou shalt be
A sovereign then;
Royal in thy coming down and royal in ken,
And of the Heavenly Kingdom greatly free—
God's citizen.
They loftiest rise
Who lowliest kneel, to wash a beggar's feet
Or snatch a jewel thrown upon the street;
The Paradise
Is here and now, and maketh suffering sweet.
Earth groweth sad, and darken skies and droop,
Unless we stoop.

He always worships, whose delight is toil—
Simply to serve,
And never from the track of duty swerve;
One with the freshness of the flowers and soil,
And planets' curve.
Bending to lift
Weakness, he raiseth higher Heaven's new walls,
In answering outcasts' cry and sorrow's calls;
Where'er souls drift,
He casts himself beneath the sinner's falls.
In truth's foundations yet shall lie, with trust,
His sacred dust.

Be thou a servant, brother, and like our Lord—
Helping the least,
A wounded bird or stricken and starving beast;
Christ will Himself with thee, in Love's accord,

Wait at thy feast.
And holy bread,
The life eternal, thus shall feed thy soul,
And in thy going make thee His and whole;
His table is spread
At every kindness, that thou dost not dole.
Within the humble heart, God's lower skies,
Heaven's Kingdom lies.
—*F. W. Orde Ward,* in "Animal World."

ORIGIN OF THE ALPHABET

SCIENTIST GIVES CREDIT TO SEMITES, EGYPTIANS AND GREEKS.

The Phœnicians were denied the credit for the invention of the present alphabet by Dr. Paul Haupt of Johns Hopkins University, in a paper read at the recent meeting of the American Philosophic Society. The Phœnicians, a seafaring people, he declared, would have utilized in their alphabet, if they had one, symbols of their special fields of labor. There is, however, in our alphabet no single symbol of anything relating to the sea or to commerce, he declared. Instead of these things, agricultural implements and the tools and usages of inland peoples had been included, such as tents and ox yokes. This led him to the conclusion, along with other indications, that the alphabet was the joint product of the Semitic, Egyptian and Greek civilizations. To this assumption Dr. Morris Jastrow, Jr., lent the weight of his authority by declaring that the Phœnicians never had a literature or ever reached a stage of civilization that would require an alphabet of such remarkable simplicity as ours and thus showed the improbability of their having invented it.

In his discussion of the origin and achievements of the Phœnicians, Dr. Haupt took occasion to rap some of the sacred traditions of ancient scholarship and popular belief, such as the story of David and Goliath. "David did not kill Goliath," he declared. "It was Elhanan of Bethlehem who did that, as any scholar can easily find out by reading his Bible and other ancient writings aright. Another general belief is that the culture of Palestine in ancient times was wholly Jewish, the product of their history and ingenuity. As a matter of fact, it is largely Grecian and was carried to the Holy Land by these same Phœnician sailors."

—*The Progress.*

THE BLOOD OF ST. JANUARIUS

Those must surely be much mistaken who believe the age of miracles is past. The belief in miracles is so universal that one cannot conceive that there should be no solid foundation for it. Why—but here's the latest miracle to answer for itself. A telegram from Naples of September 20th, says:

"After hours of loud and incessant prayers in the overcrowded cathedral here, the people believe the blood of St. Januarius liquefied, and great was the joy of the Roman Catholic population. The Neapolitans are now convinced that cholera will not visit their city, which is still under its patron saint's protection. Bands paraded the streets and bells rang, while the reliquary containing the blood was gratefully kissed by men, women and children."

The story is told that on one occasion, when Naples was in the hands of a French force and there was great danger of an insurrection, the general told the church authorities that if the blood was not liquefied, so as to give the saintly approval to the existing state of affairs, he would shoot the bishop and a dozen priests. The blood liquefied, all right.

You can't persuade people who have seen a "miracle" that they have been deceived, unless their mental training has been such as to give them some knowledge of natural science and logical processes of thought. The great mass of people are firm believers in miracles of one sort or another, or discussion of the question of prayer would cease.

Many Protestants sneer at the Catholics for their faith in cruder forms of miracles, but people who believe in a Supreme Ruler of the Universe are really just as idiotic as those who believe that a bottle of clotted blood liquefies itself annually.—*Secular Thought.*

SUPPLY OF PAPER BIRCH NOT DECREASING

WASHINGTON, October, 1910.—The U. S. Department of Agriculture is authority for the statement that the paper birch, often called also white birch, or canoe birch, is one of the few timber trees in this country which seem to be holding their own against ax and fire. The average citizen, however, probably takes no particular interest in the paper birch. Yet it is doubtful if any other kind of wood on the face of the earth is found in so many households; for paper birch furnishes most of the spools made in the United States.

Maine is the chief centre of spool manufacture. Its factories turn out 800 million spools yearly, chiefly birch. Few woods as hard as this can be worked with as little dulling of the tools; its principal recommendation lies in that fact. It is handsome in color, and, after the wood becomes seasoned, it shrinks and warps very little. That is an important consideration, because the delicate machinery that winds the thread would fail to work if the spool changed its shape to a perceptible degree.

The birch-wood for spools must be selected and handled with care. The tree's red disk heartwood is objectionable because it will not turn smooth in the lathe, and the color is not desired. Few industries waste more wood, in proportion to the quantity used, than spool making. Heartwood, knots, and all other defects, frequently amounting to more than one-half of the tree, are rejected. From one-half to three-fourths of the remainder may go to the refuse heap in sawing the bars and turning the spools. Despite this waste, the paper birch does not appear to be threatened with extinction. It is a fire tree—that is, it spreads rapidly over spaces left vacant by forest fires. The most extensive paper birch forests of Maine and New Hampshire occupy tracts which were laid bare by the great forest fires which swept the region from 1825 to 1837.

The tree is short-lived. At an age when the white cedar, for example, is just beginning to lay on useful wood, the paper birch has passed its prime and is ready for decay. It is placed at still further disadvantage by being unable to compete with other trees for light and soil. It prospers when growing alone, but it gives up the fight after stronger trees begin to crowd it. Nevertheless, it is believed that more paper birch is growing in the United States to-day than two hundred years ago.

In one completed man there are the forces of many men. Self-control is self-completion.—*Bulwer-Lytton.*

BOOK REVIEWS

THE SCIENCE OF POETRY AND THE PHILOSOPHY OF LANGUAGE. By Hudson Maxim. Cloth, 294 pp., $2.50 net. Funk & Wagnalls Company, New York and London.

In the volume before us, the author treats the subject of poetry by scientific methods, thus seeking to make clear to the lay mind the meanings and beauties of this fascinating realm of thought. In his introduction, Mr. Maxim says: "The main object of this book is to provide a practical method for literary criticism and analysis, and a standard of uniform judgment for determining the relative merits of literary productions, and further, to supply a more practical and efficient means than we have had heretofore for the standardization of poetry, whereby any poem may be assayed, and the amount of its poetic gold determined and separated from the slag and dross. . . . The more I have studied, the stronger has grown my conviction that no other subject of equal interest and importance to mankind has been so neglected by science, so abandoned to the chaos of misunderstanding."

The author's style is original and his manner of expressing his ideas clear and forceful. There are about twenty pages of great poetic lines added to the work which serve admirably to exemplify the ideas discussed. The volume, which is large, is further enriched by a number of fine illustrations by William Oberhardt. The book will doubtless be of much value to all interested students along these lines.

CHRISTIAN HEALING. By Charles Fillmore. Second Edition. Cloth, 271 pp. Published by Unity Tract Society, Kansas City, Mo.

This is the second edition of Mr. Fillmore's book, revised and enlarged, and consists of a series of lessons which are intended to be studied according to instructions laid down. Aside from the study, the lessons are interesting reading along metaphysical lines. "How to Control Thought," "Faith," "Imagination," "Judgment and Justice," are some of the titles of the chapters. The book is valuable as a presentation of the principles of Practical Christianity.

THE MIRACLE OF RIGHT THOUGHT. By Orison Swett Marden. Cloth, 339 pp., $1.00 net.

Dr. Marden is one of the stronger writers along the New Thought lines, and this latest work of his is not calculated to disappoint his admiring readers. One of the strong points is that it teaches that fear "is the great human curse, that it blights more lives, makes more people unhappy and unsuccessful than any other one thing; that worry-thoughts, fear-thoughts, are so many malignant forces within us, poisoning the very sources of life, destroying harmony, ruining efficiency, while the opposite thoughts heal, soothe instead of irritate, and increase efficiency and multiply mental power; that every cell in the body suffers or is a gainer, gets a life impulse or a death impulse, from every thought that enters the mind, for we tend to grow into the image of that which we think about most, love the best; that the body is really our thoughts, moods, convictions, objectified, outpictured, made visible to the eye." The keynote is struck here with no uncertain touch. The mental attitude is the pivot upon which the whole turns. Wholesome optimism pervades the book.

SPIRITUAL HOUSEKEEPING. By Annie Rix Militz. Boards, 89 pp., 50 cents. The Absolute Press, New York.

The author gives us, under the above title, a practical little book designed to show that work, even the most menial, can be made a "mighty means of advancement," by the workman who serves the divinity in all. She says in her Preface: "The following talks upon housework and its meaning in the spiritual life apply to all manner of work. The topic, Housekeeping, is chosen to make the application less abstract, but those who can read between the lines can see themselves all housekeepers, men as well as women; the women of leisure as well as the busy housewives, all keepers of the temple of God. Your body is your house; your mentality is your garden; your character is your earth. All these are subjects to your spirit, the Master of the House." The book is of a character to give encouragement to the young student and an uplift to the duties of everyday life.

BUREAU OF AMERICAN ETHNOLOGY. Bulletin 37. Published by the Smithsonian Institution at Washington, D. C.

Contains an interesting paper on the "Antiquities of Central and Southeastern Missouri," by Gerard Fowke. This is a report of two seasons' field-work under the auspices of the St. Louis Society of the Archæological Institute of America. Besides the account of the explorations there are thirty-five illustrations—plates and figures.

PUBLICATIONS RECEIVED

SELECTIONS FROM PARTS I AND II OF FREDERICK'S PEREGRINATION, AND OTHER POEMS. By Gus J. Trares. Boards, 68 pp., Two Shillings and Sixpence. Murray & Co., London, Eng.

THE LAND OF LIVING MEN. By Ralph Waldo Trine. Cloth, 302 pp., $1.25. Thomas Y. Crowell & Co., New York.

LIST OF PUBLICATIONS OF THE BUREAU OF AMERICAN ETHNOLOGY, with Index to Authors and Titles. Published by Smithsonian Institution at Washington, D. C.

"*The Gazette of the Souls of the Poor,* a small German periodical, invites the public to subscribe, offering as an inducement, that it will say annually seventy-two masses for the repose of the souls of its subscribers. Every person sending in advance will also be entered as a member of the Association for the Redemption of Souls abandoned in Purgatory, which every Sunday reads four thousand masses for this object."

The editor of *La Pensée,* commenting upon this, says: "Following this illustrious example, we formally promise to all who subscribe to *La Pensée,* not only that they shall not suffer Purgatory, but that they shall have nothing to fear even from Hell itself."

While at Cabadonga, the King of Spain visited the shrine, which is one of the most famous in Europe. After the "Te Deum," Alfonso said he was hungry and wanted something to eat. The Bishop of Cabadonga conducted his Majesty toward the relics and began an explanation of St. Peter's toenail and St. Paul's hair. The king stopped him with: "Say, Bishop, do you believe that nonsense?" The scandalized bishop affirmed that he did. "Well, I don't," replied Alfonso. "We have seen enough; I'm going to dinner."

—*Chicago-American.*

Knowledge is the action of the soul, and is perfect without the senses, as having the seeds of all science and virtue in itself, but not without the service of the senses; but these organs the soul works.—*Ben Jonson.*

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The volume will fully meet the expectations of a busy and inquiring public, and will, no doubt, stimulate further investigations into the relations between the mind and body.—*Cultivator*, Boston.

An interesting volume treating on Practical Health. As an exegesis of the new system of healing, Mr. Whipple's work is interesting and exhaustive. We thoroughly recommend it to those interested in these new metaphysical doctrines.—*The Mirror*, Trinidad, B. W. I.

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THE
METAPHYSICAL MAGAZINE

Vol. XXVI AUGUST, 1910 No. 2

THE EGYPTIAN MYSTERIES

BY IAMBLICHOS.

TRANSLATED AND ANNOTATED
BY ALEXANDER WILDER, M.D., F.A.S.

TENTH ARTICLE

CONCERNING THE MYSTIC RITES

I think, therefore, that all who delight in the spectacle of Theurgic reality* will acknowledge this: that it is not proper to render to the gods partially or imperfectly the devotion which is rendered to them. Thus, therefore, before the gods make their appearance at the Rites, all the powers (potentates or demons) that are subject to them, are set in motion;† and when the gods are about to move toward the earth, they come ahead and go before them in procession. He, therefore, who does not bestow on all of them what he should, and address every one according to the honor to which he is entitled, is made to go away uninitiated and disappointed of the participation with the gods. But he who propitiates them all, bringing to every one the gifts in his power that are most suitable and acceptable, always remains safe and without blame, having well and most carefully accomplished the reception of the divine chorus.*

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*The spectacular representations exhibited at the Sacred Rites to candidates for initiation and others participating in the worship.

†The "powers" are here distinctly set forth as spiritual essences. Proklos recognizes them as belonging to the order of demons, and informs us that there is an innumerable company of them about every god, and that they are named by his appellations, as though they were themselves the divinity. "In the most holy scenes of the Initiatory Rites," says he, "prior to the manifestations of the divinity as present, troops of chthonian demons make their appearance, calling the attention of the candidates from things pure and good to the realm of Matter."

I am reminded of the "subject-spirits" described by Emanuel Swedenborg. If one of them is imagined by the individual with whom it is communicating, to be some particular person, then the spirit, as if mesmerized, immediately supposes itself to be that person.—A. W.

Since, therefore, this is the case, which of the two is proper: that the ceremonial of the Sacred Rite shall be simple and consisting of a few particulars, or elaborate and adapted to every move—or, so to speak, as if from everything in the world mingled together? If, indeed, the power that is invoked and influenced by the Sacred Rite were simple and of one order alone, the ceremonial of the sacrifices would be of necessity also simple. But suppose the multitude of other powers (demons and minor spiritual beings) that are aroused and set in motion at the descending of the gods can be included in no simple rite. The theurgists, from being experienced in the performances, are the only ones that know these things accurately, and they alone are able to cognize what constitutes the perfect celebration of the Sacred Ceremony. They are also aware that the omissions, though few, defeat the whole performance of the Sacred Rite, just as when in a harmony a single chord is broken, the whole becomes out of tune and discordant.†

As therefore, in the divine descents which are visible there occurs manifest injury to those who leave any of the superior

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*The primitive conception of sacrifices was that they afforded refreshment to spiritual beings; as for example, the deceased member of a family. Such offerings are made at stated periods in China and India and were once universal. Demons and embodied souls were also considered as thus receiving service and delight, and it was to them that the sacrifices were actually devoted. (1 *Corinthians* x, 20.) Hence, sacrifices became festivals to which friends were invited, and the principal viands were consecrated by invoking the divinities. See 1 *Samuel* ix, 12, 13-21, 23, and *Malachi* i, 12.

†"In the Divine Dramas or Discourses," says Simplikios, "if anything is omitted, or is displaced, or comes up afterward, the divine illumination does not take place, but the remissness of the one who is doing this makes vapid the power of what has been accomplished."

beings unhonored,* so likewise when they are present at the sacrifices unseen it is not well to honor one and not another, but instead every one should be honored according to the order to which he is allotted. He who leaves any of them without a gift holds the whole thing fast and destroys the one and entire arrangement. He does not, as some may therefore imagine, make the reception an imperfect one, but, on the other hand, he absolutely overturns the whole purpose of the Sacred Rite.

SACRED RITES MULTIFORM

What then? Does not the highest part of the Sacred Technic recur of itself to the One Supreme above the whole multitude of divinities, and yet at the same time worship in him the many essences and principalities?

Certainly, I may be answered, but this takes place at a very late period, and only with the exceedingly few; and if it comes at the very sunset of life, they are content. Our present discussion, however, does not set forth the law for a man of such character, for he is superior to all law;† but it establishes such a system of law for those who are in need of superior legislation.‡ It says accordingly, that as the universe is a system from many orders combined into one, so it is proper that the complete ceremonial of the Sacred Rites, unceasing and entire, shall be joined with the whole category of the superior races. Certainly, indeed, if the cosmos is manifold and entire, and is constituted in many orders, it is proper accordingly that the Sacred Performance shall copy its various features, because of all the powers which they present to view.* Hence, in relation to these and to the various kinds that are about us, it is not proper for us to be intimately connected with the divine causes (or beings) that are over them, from a part of the qualities in them. On the contrary, we should not aspire to be with their leaders, when anything on our part is omitted or incomplete.

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*Æneus, the king of Kalydon, it was fabled, once celebrated a sacrifice at which he omitted to honor the goddess Artemis. She by way of punishment sent a boar to ravage his dominions.

†This declaration is sustained by the Apostle Paul. "If you are led by the spirit of noetic faculty," says he, "you are not under law." The Greek term here used by both writers is *nomos,* an enactment, and not *thesmos,* a sacred decree. Plotinos has explained this mental exaltation here affirmed. "We receive the Infinite by a faculty superior to the understanding," he inculcates; "we enter into a condition of mind in which we are no longer our own selves, but become partakers of the divine nature." The philosopher, it is recorded, has attained this mental and moral exaltation. Its similarity to the state of *Yogi* or consecration, described by Indian sages, is evident.

‡Syrianos, and Taylor following him, have substituted *thesmos* for *thumos* in the Greek text. The phrase otherwise would have read: "for those who are bound by passion."

THE BENEFITS FROM THE SACRIFICES

The diversified mode of celebrating the Holy Rite in the Sacred Performances, therefore, not only purifies us, but it also makes perfect something of the defects in us or about us, establishes in harmony and order, and otherwise delivers us from faults of deadly character.† It likewise brings all into familiar relations with the races superior to us. And, certainly, when the divine causes and the human adaptations closely resembling them meet together to the same end, the initiation or Perfective Rite assures every full and ample benefit of the sacrifice.

It will not be amiss, however, to add such particulars as the following in order to give an accurate understanding in respect to these things. The divinities of the highest order have always a superabundance of power, and while it is superior to all it is at the same time present with them all equally without impediment. In conformity with this statement, therefore, the very first illuminate the last, and those who are superior to matter are present with those belonging with matter, but not after the manner of the world of matter.

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*"Religion is the imitating of what you worship."

†Expositors interpret these statements as setting forth that the Sacrifices were expiatory or purifying in the way of averting diseases and other impurities, as seems to be signified by the establishing in harmony and order. In the sixteenth chapter the benefits of the Initiatory Rites are substantially classed under three heads, which have been denominated astrologic, iatric or curative, and telestic or perfective. The initiatory or Perfect Rite, it was considered, exalted the candidate beyond the sphere of generated existence, as in the maksha or nirvana of the Budhists.

Let no one be surprised even though we say that there is a certain matter that is pure and divine. For it originates from the Father and Demiurgos of the universe and possesses a completeness of its own suitable for a receptacle of gods. At the same time nothing obstructs the superior races from being able to illuminate the lower orders from their own substance. Nor does anything hold matter back from participating of the superior natures. So far as it is perfect, pure and evidently good it is not an unsuitable receptacle of the gods.* For as it is necessary that the races in the earth shall be in no respect deprived of a divine participation, the earth also receives a divine portion from it, which is sufficient to admit the gods.

The Theurgic discipline, therefore, recognizing these things and thus discovering in common with others the suitable receptacles of the gods according to the individual peculiarity of each, often joins together stones, plants, animals, and sacred aromatics, perfect and godlike, and afterward forms from all these a receptacle complete and pure. For it is not proper to be dissatisfied with everything material, but only with that which is repugnant to the gods. But that particular matter is to be chosen which is akin to them as capable of being in accord both in building the houses of the gods, in the setting up of carved images, and, in fine, in the sacred ceremonial of sacrifices. For in no other manner can there be any participation in the receiving of the superior beings in places upon the earth or by human beings dwelling there unless such a beginning shall have been first established.

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*Plato in the *Timæos* denominates matter, the materia or maternal principle of the universe, the *tithoné* or nurse, and the *upodoché* or receptacle, the womb of created things. Professor Butler remarks accordingly that "it is the transition-element between the real and the apparent, the eternal and the contingent."

We ought, then, to confide in the arcane declarations, that by means of the holy spectacles, a certain principle of matter is transmitted from the gods. This matter without doubt is of the same nature with the very ones themselves by whom it is given. Hence, does not the sacrificing of such a kind of matter arouse the gods to the visible manifestation, invite them to come quickly to our perception, and likewise receive them when they are present and cause them to unfold themselves perfectly to view?

THE KIND OF SACRIFICES MOST PROPER

The same things may also be learned from the assignment of the gods according to places, and from the division of authority over every particular thing, so far as they are assigned according to the different ranks, or the greater or lesser allotments. For this is certainly plain: that to the gods that are in charge over particular places the things that are produced by them are the most proper to be brought for sacrifice, and those that pertain to the governed are best suited for the divinities that govern. For to the makers their own works are most particularly gratifying, and to those who first of all introduce certain things such are acceptable above all else. If, on the other hand, certain animals, or plants, or other of the productions upon the earth, are under the rule of the superior races* the divinities participate together in their superintendence and procure for us an inseparable union to themselves. Some of these things, therefore, being carefully saved and guarded, increase with the gods the intimate familiarity of those who hold them fast, inasmuch as by being kept inviolate they preserve in full force the communion of gods and men.

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*The ancient Egyptians were famed for their veneration of sacred animals, plants and other objects, and many absurd and ridiculous jests have been made on this account. Plutarch carefully explains the matter. "Nothing can be a god to men," says he, "that is either without soul or is under their power." But language is often mistaken in its purport, and symbolic language in particular. What the teacher utters as from his right hand, the hearer receives as with his left. "Those who have not learned the true sense of the words will also mistake in the things." In this way statues and emblems have been spoken of as actual objects of worship, and animals that were only symbolic personifications of divinity have been asserted to be the real divinities that were worshipped. The intelligent worshipper had no difficulty in perceiving the real truth.

Of such a character are some of the animals of Egypt, and in the same manner, the human being everywhere is sacred.* Some of the consecrated victims, however, make the familiar relationship more conspicuous, so far as they affect the analysis in respect to the kindred and more sacred origin of the primitive elements with the Superior (divine) causes. This being accomplished, the benefits which are imparted from it are more perfect.

A TUTELAR DIVINITY TO EVERY PEOPLE

If, then, these were human customs alone and so derived their authority through our institutions, it might be asserted that the Holy Rites of the gods were inventions of our own devising. Now, however, God, who is thus invoked in the sacrifices, is their author, and the gods and angels† around him constitute a numerous throng. Under him, likewise, there is a public Overlord assigned by allotment to each nation upon the earth, and to every sanctuary its own.‡ Of the sacrifices made to the gods, a god is director; of those to the angels, it is an angel; of those to the demons, a demon; and in like manner in other cases a superintendent is appointed over each in the manner consonant with the particular race. When, therefore, we bring our sacrifices to the gods, in company with the gods that superintend and make complete the mystic rites, it is our duty at the same time to revere the institution of sacred divine worship in regard to the Sacrifices. At the same time, however, it becomes us to be of good courage as we celebrate the holy rites under the ruling gods, and likewise to exercise suitable caution, that we may not bring some gift unworthy of the gods, or obnoxious to them.

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*In other words, likely to be a victim at the altar. "As Manetho related, they were used in archaic times to burn living men in the city of Ilithyia, styling them Typhonian." Aahmes, who expelled the Hyk-sos rulers, put an end to the custom. It existed in Asiatic countries, where Semitic worships existed, and even the Hebrews seem not to have been an exception. As late as the period of the Persian wars with the Greeks, Themistokles is said to have sacrificed three Persian prisoners to the demons or chthonian gods, and Amestris, the Queen of Xerxes, to have buried fourteen Persians alive. Even at a later period Caius Marius immolated his daughter to propitiate the gods; and some tribes still keep up the custom. There is a formula for human sacrifice among the Siva-worshippers of India. The putting of prisoners to death and cannibalism are vestigia of the same practice.

†The angels are not a common constituent in the Egyptian and Hellenic categories. They were adopted evidently from Judæa or Assyria about the same time.

‡See Daniel x, 13, 21; xii, 1.

In conclusion, then, we admonish at all events that the endeavor be made in respect to those around us, gods, angels and demons, that are distributed according to race, in every part of the universe; and that an acceptable sacrifice shall be presented alike to them all. For only so can the Holy Rites be celebrated in a manner worthy of the divine beings that preside over them.

CONCERNING PRAYER

A part of the Sacred Rites and not the least important is that of the prayers. They fill out the sacrifices to the fullest extent, and through these the entire performance becomes established and perfect. They likewise effect the general combined operation with the worship, and bring the Sacred Service into indissoluble copartnership with the gods. It will not be amiss to relate a few things in respect to this subject. For this very thing is of itself worthy to be learned, and it makes our superior perception in respect to the gods more perfect.*

I affirm, therefore, that the first ideal of prayer is a collecting (of our thoughts) and likewise a leading to contact and a genuine knowing of God. Next after this is the binding in communion with a single mind, and also the calling to us of the gifts which the gods have sent down, before the uttering of a word, completing the entire performances before it was perceived. But in the most perfect ideal which is the most perfect form of prayer, the occult union is sealed and its validity assured by the gods, procuring perfect repose in them for our souls. In these three limits in which everything divine is measured, prayer, making our friendship worthy of the gods, gives us the sacred aid from them three-fold.* The first of these relates directly to illumination, the second to a general completion of effort, and the third to the complete fulfilment by means of the fire.† At one time, prayer precedes the Sacred Rites, again it divides the Sacred Performance in the middle, and at another time, it further effects the purpose of the sacrifices. No sacred performance takes place properly, without the supplications in the prayers. But continual exercise in them nourishes our mind and spiritual nature, makes the reception-chambers of the soul vastly more spacious for the gods,‡ opens the arcana of the gods to human beings, accustoms us to the irradiations of the Light,* and by degrees perfects the qualities within us to a conjoining with the gods, brings us back again to the very summit.† It quietly draws upward our habits of thought and imparts to us the moral qualities of the gods. And besides this, persuasive discourse awakens a fellowship and affection that are indissoluble. It likewise augments the divine love and lights up the divine quality of the soul. It also cleanses away everything from the soul that is of a contrary character, and removes whatever about it is of an æther-like and luminant spirit, so far as it is allied to the sphere of generated existence. It likewise makes perfect a good hope and confidence in respect to the Light, and, in short, brings to perfection those who are exercised in these disciplines, so that we may call them Companions of the gods.

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*"Prayer is by no means an insignificant part of the upward path of souls," says Proklos. Sacrifices and Holy Rites were considered as the body of the prayers, and prayer as the animating principle of sacrifices. The Chaldæan Oracle also declares: "The mortal approaching the fire will receive illumination from the divine ones."

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*The edition of Scutellius has this fuller reading: "Prayer not only assures to us the friendship of the gods, but brings to our hand three fruits, which are, so to speak, golden apples from the Hesperidean gardens."

Proklos designates these three stages of prayer *γέφπέ λασις,* and *γενωσις,* the contact, the approach, the perfect union. These are preceded by two conditions: to know the different ranks of the divine beings to which they belong, and the *οικειωσις* or family alliance by which we become adopted by the gods. We are then without contact or any thing of matter made ready for the illumination.

†The *Chaldean Oracles* describe the Supreme Divinity as Fire, creative-life-bringing and intellectible. "A whirlwind drew forth the bloom of the shadowy fire and impregnated the wombs of the universe." (Compare *Genesis* i, 2.) "She is the producer of the work, because she is the giver of life-bringing fire." The fire as a symbol in the shrine of the temple, and the employment of sacred fire to consume the consecrated parts of the sacrifices, thus represent the Supreme Fire by which all things subsist and are made complete.

‡Proklos adds the following in the way of comment: "It fills ~~the~~ entheast soul to its full measure."

If this is what may be said of prayer, that it effects in us benefits of such importance, and likewise that it has a close relation to the sacrifices which we have mentioned, does not the object of the Sacred Rites thereby become clear, that it is a participating in intimate relations with the Creator? As then through the celebrating of the Rites, the benefit from it is as much as is conferred by the demiurgic divinities upon human beings.‡ Indeed, from that source the exalting, the

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*The representation of the Divine essence as a supernal luminance is universal. The passage in the proem of the Johannean Gospel has been the philosophic dogma of all periods: "In the Logos or divine reason, was life, and the life was the light of mankind." The *Chaldean Oracle* also says: "When thou shalt see a very holy fire without definable shape, leaping as it shines, hearken to the voice of the Fire." Moses and Zoroaster both professed to hear the words of the Deity spoken out of fire. (Deut. v.)

Pure fire unmingled with material particles is not visible to the human faculty of sight. This explains satisfactorily the apparent contradiction, in which the Supreme Being is depicted as Light, and likewise as enveloped in clouds and thick darkness.

†"Through Prayer," says Proklos, "the summit of moral excellence, the holiness which pertains to the gods, is attained."

‡This is an allusion upon which Plato throws light in the *Timæos*. "He (the Demiurgos or Creator) charged the junior gods with the work of constructing mortal bodies, as well as everything additional that was

perfecting and completing influence of the prayers becomes manifest, how it becomes active, how unifying, and it has a common bond which is given from the gods. In the third place, therefore, any one may easily perceive from what has been said, that the two (prayer and sacrifice) are established through each other and impart to each other the sacred power of the holy perfective rite.

Hence there is manifest through all parts of the Sacerdotal System, the complete agreement and joint working with itself: the parts of it being more naturally connected than those of any animal, and joined together by one uninterrupted continuity of substance. Of this fact we ought never to be unmindful; nor should we accept half of it and reject the other half, but should be exercised in them all alike. It is necessary that they who desire genuinely to be conjoined with the gods should be initiated through the whole of them.

These things, therefore, may not be otherwise.

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required for the human soul. He gave them dominion over these and all things consequent thereto, and bade them rule over the mortal creation as nobly and honorably as they could, in order that it might not become the cause of evil to itself." The "Junior Gods" are those so generally mentioned by our author. They are also classed under the head of αἴτια, *aitia*—causes or categories—and as we here observe, are the demiurgic or organizing causes.

PART VI

CONDITIONS FOR SUCCESSFUL RESULTS

CONTAMINATION FROM DEAD ANIMALS

In regard to what remains to be considered, it is high time for me to pass on to the difficulty which you next suggest. "It is also required," you say, "*that the Beholder* must be pure from the contact of anything dead, and yet the rites employed to bring the gods hither, many of them are made effective through dead animals.*" In order to reconcile these apparent contradictions we will take a survey of the conflict that seems to exist. There is no opposition at all in the case, but it only appears to be a contradiction in terms. For, indeed, if the law of the Rites commanded both that the dead bodies of the sacrifices should not be touched, and also that they should be touched, this would be contradictory to itself. But if it enjoins to keep aloof from those bodies that have not been consecrated, but permits to touch those that are purified, this is no contradiction.†

Further still, it is not allowable to handle the bodies of human beings after the soul has left them. For there is a certain trace, an eidôlon, or reflection of divine life which has been extinguished in the body by death. But it is not an unholy act to touch other animals that are dead, since they do not share the diviner life. It is, therefore, in the case of the other divinities, such as are not separate from matter, that abstinence from touching is essential, but in that of the gods that preside over animals and are intimately united to them, the invocation through animals in sacrifice is conceded.

According to this view, therefore, there is no contradiction.

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*The *epoptes, ephoros, Theôros* or candidate undergoing initiation, and so contemplating the views presented for his instruction.

†Porphyry himself, and Plotinos before him, it may be remarked, did not approve of the killing of animals for food or sacrifice. They also regarded the touch of a dead body as polluting to the person touched.

CONCERNING IMPURITY FROM THE DEAD

This matter may also be explained in another way. For bodies deprived of life do bring defilement to human beings who are held by matter, because that which is not alive places a stain upon the living individual, like filth upon the clean, and one in a state of privation upon one in possession of a sufficiency, and also because it produces a taint through the natural aptitude to a worse condition by there being the power of dying. But the body produces no defilement upon a demon, he being entirely incorporeal, and not receiving corruption from anywhere. On the other hand, it is necessary for him to be superior to the corruptible body, and not to receive from it into himself any reflection of corruption.

This much, therefore, I say in reference to the difficulty which you suggest in regard to the contradiction.

ANIMALS IN DIVINATION

While explaining by itself how divination is performed by means of the sacred animals, as, for example, by hawks,* we did not assert in any manner that by the employment of bodies thus brought into affinity, the gods were present. For they are not set over animals singly, either by assignment, or by any relation to the realm of matter. But to the demons, and especially to those that are apportioned to the realm of matter, such dealing with the agencies of divination may be assigned, different animals being allotted to different ones, and such ascendency having been established through contiguity, and they not having been assigned by lot to their respective dominion, by lot are entirely independent and clear of the realm of matter. Or, if any one desires it to be set forth, a seat or vehicle may be assigned to them of such a character by means of which they may be enabled to hold converse and give responses to human beings. We must think, then, that this vehicle is pure from contamination of bodies; for no communion whatever exists between that which is pure and the contrary, but there is a reason for it to be conjoined with human beings through the soul of animals.* For this soul has a nature kindred to human beings, through a like vital principle; and likewise to demons, because being free from bodies it after a manner exists separately. But as it is intermediate between both, it is subservient to the controlling demon, yet it makes known to those who are still withheld in the body whatever the overlord directs. Thus a common bond of union is given between them, each to the other.

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*The hawk was held in special esteem in Ancient Egypt. Râ the Sun-God was represented in the hieroglyphics with a hawk's head holding the solar circle in its beak; and Thôth was also depicted having the same emblem, to show that he was the genius of intelligence. The bird was regarded as having the faculty of divining. Its body after death was embalmed and deposited in the shrine at Buto, and whoever killed one, even by accident, was punished by death. In Greece, likewise, the hawk was a symbol of the sun, and sacred to Apollo, the god of oracles.

THE ART OF DIVINING DEFECTIVE

It ought to be borne in mind, however, that the soul that makes use of such methods of divination, not only becomes a hearer of the oracle, but it also contributes from itself, to no small degree, a certain fatality for the accomplishing of it in respect to the performances. For through a certain sympathy of necessity, they are moved together, and act and prognosticate together. Hence such a mode of divining as this is entirely different from the mode that is divine and genuine;† being able to give oracles in relation to trivial and everyday matters—such as pertain to the diversified realm of nature, and are now brought into relation to generated existence. They likewise impart activities from themselves to those capable of receiving them and produce emotional conditions of many kinds in those who are naturally susceptible to being affected in concert.* But the perfect faculty of foreknowing is never developed by emotional excitement. For that which is most of all the unchangeable, and likewise the exempt from matter and in every way pure, attains readily to a perception of the future; but that which is commingled with the irrationality and darkness of the corporeal and materialistic nature, is filled with dense ignorance. Hence, it is never well to receive any such ingenious procedure in divination. Nor ought we to make use of it with any considerable eagerness, nor to trust another person that does it, as though it possessed of itself any clear and well-known evidence of truth. This is enough for us to say in relation to this kind of divining.

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*It was held that souls, when separated from the bodies by violence, continue to abide around the bodies, and hence that the theurgic priests were able through their agency to draw the guardian demons to them.

†Augustin of Hippo berated Porphyry in regard to this distinction between "divine" or "angelic" and the other communications. "Behold," says he, "Iamblichos, the patron of the Egyptian priests, deserts his clients."

CONCERNING THREATS MADE IN THE RITES

Come, then, let us discourse about difficulties of another class, that are in the category of occult things, and which contain, as you say, "*threats of violence.*" In regard to the multitude of threats, the accusation is divided into many parts. For the actor threatens that he will either "assail the sky, reveal to view the arcana of Isis, expose to public gaze the ineffable symbol in Abydos,† to stop the Baris, scatter the

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*This accounts also for the enthusiasm characteristic of the Bacchic festivals, and kindred exhibitions at public assemblies, where some powerful influence predominates. Such nervous affections as hysteria and epilepsy are sometimes occasioned in such ways. In the old languages the same terms are used to denote mental derangement and prophetic inspiration.

†In the Greek text of the Letter of Porphyry this term is "adyton," the inner shrine of the temple, but here it is Abydos, a city in Middle Egypt, where was the most ancient temple to Isis and Osiris, and also a "tomb." Some writers insist that only the adytum was meant; others that reference is made to the shrine at Abydos. This was the oldest metropolis in Egypt.

The theologic myths of Egypt contain an explanation of these expressions. Osiris and Isis, or Uasar and Uasi, were the two principal divinities commemorated in the Egyptian Sacred Rites. They were doubtless limbs of Osiris like Typhon, or do something else of a similar character."

The men do not, as you imagine, hold out this form of words as a threat "to the Sun-god, or to the Moon, or any of the divine ones in the sky"; for then there would occur more fearful monstrosities than those of which you angrily complain. On the other hand, as I said before in these explanations, there is in the divisions of the world a class of powers, incapable of judgment, and unreasoning. It receives and obeys a word of command from another, but it neither makes use of intelligence of its own, nor distinguishes the true and the false, or the possible or impossible. Such a race of beings, when threats are held over them incessantly, are thrown into agitation and filled with amazement. Hence, I think that it is natural for this class to be led by forcible utterances, and to attract other things by means of senseless and unstable phantasy.

THE THREATENING FURTHER EXPLAINED

These things have also another explanation, as follows: The theurgic priest, through the power of the ineffable emblems, commands the cosmic spirits, not as a human being, nor as making use of a human soul.* On the other hand, as

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of Asiatic origin, and the legend seems to be a representation of the contest with the Shepards. Seth, Sutekh, or Typhon was the tutelary god of Northern Egypt of the Hyk-sos, and of the Kheti or Hittites of Asia. He is described as the brother of Osiris and as having treacherously murdered him, and afterward dismembering the body. The widowed Isis wanders over Egypt and to Phœnicia in quest of his remains. They are finally transported in the boat Baris to their final resting-place. The simulacrum of one part is placed in every shrine as a sacred relic. These things were commemorated in the Sacred Rites.

*See Part IV, Chapter II. "In all theurgic rites there is a double character put forward: the one as a human being, the other as participating of a superior nature and exalted to the order of divinities. . . . In the former the priest makes the invocation as a man and supplicates the superior beings; in the other, he commands the powers of the universe, because through the ineffable symbols, he is in some manner invested with the sacred character of the gods."

one preëxisting in the order of the gods, he makes use of threatenings more terrible than he could make from his own being alone. This is not as though he was about to do everything which he confidently affirms, but he teaches by such use of words how much, how great and what power he has through being at one with the gods. This power the knowledge of the ineffable symbols imparts to him.

This also can be said: That the demons who are distributed by departments, and who are guardians over the departments of the universe, have charge and superintendence individually of the departments to which they were allotted; so that they do not even admit a word to the contrary, but preserve the perpetual continuance of things in the world without change. They assume this unchangeableness, because the order of the gods remains immovably the same. Hence, they do not endure even to a hearing, that this shall be threatened in which the demons of the atmosphere and those of the earth have their being.*

DEMONS THE GUARDIANS OF THE MYSTERIES

The subject may also be explained as follows: The demons have the guardianship of the Ineffable Mysteries. Thus, therefore, I assure you they maintain to a superior degree the orderly arrangement everywhere. For through this the constituent parts of the universe remain in their order because the beneficent power of Osiris continues pure and immaculate, and is not at all commingled with the opposing vice and disorder. The life of all things also remains pure and uncorrupt because the occult life-producing beauties of the rational faculties of Isis do not descend into the body, which is manifest and visible to the senses. But all things remain immutable and ever-coming into existence,† because the course of the sun is never stopped. All things likewise remain perfect and entire because the ineffable arcane in Abydos (or in the inner shrine) are never at any time revealed to profane contemplation. Hence in these conditions, in which consists the safety of all things, I say, in the ineffable symbols being preserved occult and in the unutterable essence of the gods never being repressed by the contrary allotment—this is not endurable even by sound for the demons to listen to that belong around the earth, namely: that they are diverse in quality, or are unhallowed beings, and that on this account such a style of [threatening] words has a certain appropriateness to them. No one, however, utters a threat to the gods, nor is any such mode of prayer addressed to them.

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*The powers having as their vahan or vehicle the sun, moon and stars, were the demons thus threatened.

†In the ancient philosophy, creation was identical with generation. Hence the universe is styled "aeigenes" or ever generated, as being constantly replenished and renewed. Creation is a work always taking place.

Accordingly with the Chaldæans, with whom there has been a pure language set apart for the gods alone, a threat is never uttered. The Egyptian priests, however, having intermingled at the same time the divine symbolic terms and the demonian words, make use, when it is proper, of threats.

Thou hast now the answer in relation to these difficulties; concise, indeed, but I think sufficiently clearing away every one of them.

(*To be continued.*)

I died from rock and sand, and rose a plant,
  I died from plant, and grew a living breath,
I died from lower flesh, and rose a man.
  Why should I fear? What have I lost by death?
When next I die, 'twill be to die from man,
  And rise on angel wings to higher place,
And from the angel still shall rise, and rise,
  "For all shall perish, save alone His face."
And I shall wing my way to higher spheres,
  And transcend all I here can know, or learn,
Then let me now be taught, for the harp-string
  Crieth, "To Him indeed we shall return."
—*Jalalu'd-Din.*

Govern the lips as they were palace doors, the king within;
Tranquil and fair and courteous be all words which from that
  presence win. —*Sir Edwin Arnold.*

THE CONSTRUCTIVE IMMORTALITY OF HUNGER

Transmuted mental images and physiological cells are both conditioned for their existence on four *Sensorimotor* laws of Hunger which function psychologically and physiologically.

Whether the one son and two daughters of Mr. *Apriori* Hunger had been benevolently adopted, or whether they were his own flesh and blood, was the burning question of the gossips of the village.

On one point all the gossips agreed. The two girls of the family exactly resembled the features of their mother, known to the villagers as Mrs. Sensibility Hunger. Moreover, no one in the village could gainsay the fact that all three of the children had been well educated. The vast wealth of Mr. *Apriori* Hunger—obtained from his rich gold and diamond mines in the Sensori-Motor-Instinct-Country, a region formerly overrun with wild animals, savages and rank vegetation—enabled Mr. *Apriori* Hunger to give his children the best of advantages. His wife was a woman of extremely versatile and hard-headed common sense. For it was the general gossip of the village that it was through the sagacity of Mrs. Sensibility Hunger (united with that of her favorite daughter, Miss Acquired Perception Hunger) that the head of the family, Mr. *Apriori* Hunger, came to realize how very rich were his gold and diamond deposits in the Sensori-Motor-Instinct-Country.

Concerning Miss Acquired Perception Hunger (however various her faults of redintegration may have been), every one acknowledged that she was fanatically devoted to her mother's interests. Although, as every one acknowledged, the young lady was far more highly developed along the special lines of her mother's physical sensibilities.

But the great genius of the family was the son, Sir Transmutation Hunger, who had been knighted for his splendid scientific discoveries. This gentleman's passion for analysis on the one hand, and synthesis on the other, had been wholly directed to the problem of how to break up the original constitution of the ultimate corpuscles of protoplasm. He did this wholly with the view of synthetically reconstructing these ultimate particles into new classes of physiological form, force and motion. In fact, it was whispered in certain scientific circles that Sir Transmutation Hunger's astounding laboratory feats had not ended with the wonders of physiological vital reconstruction. He had performed similar miracles in psychology. That is, it was authentically stated that he could break up the original constitution of mental images in the brain, as he had broken up the original constitution of the particles of protoplasm. These mental images he had been known to endow with modes of transcendental force and motion, and at the rate of twenty-five thousand miles a second.

No one, however, took a more profound interest in the experiments of Sir Transmutation Hunger than his sister, Miss Conceptional Hunger. In the strictly intellectual world she was something more than all things to her brother. She stood between him and the world. People studied her in the hope of gaining an insight into the secret methods of Sir Transmutation Hunger, who was never seen in person by the populace. If it was ever necessary to throw dust in the eyes of the world as to the real nature of the miracles performed by the great scientist, such work was usually entrusted to a boastful hanger-on of the family, Mrs. Bought Intellect, whose unfortunate birth and criminal intrigues had been the subject of great scandals. She was formerly a servant of Lord and Lady Prejudice.

But as in most families where there is genius, there is woe. A condition seemingly unfortunate to the peace of the family was this: The original raw materials for many of the experiments of Sir Transmutation Hunger came from the properties held in common by all the members of the family. And whilst the scientist was rigidly equitable in simply using his own share for his experiments, nevertheless the great fear of his mother and his sister, Miss Acquired Perception Hunger, led them to insist on a legal contract that all the raw material used by Sir Transmutation Hunger should pass first through the careful inspection of Mrs. Sensibility Hunger and her favorite daughter, Miss Acquired Perception Hunger. The fear of the ladies had its basis in their anxiety that the scientist might use up the entire estate in unfortunate experiments.

Among other grounds for occasional misunderstandings among the members of the family were these: Mrs. Sensibility Hunger and her favorite daughter were fanatically conservative; and among their friends were professors of various institutions of learning. The scientific discoveries of Sir Transmutation Hunger were constantly causing them to revise their text books, and lowering their prestige in the eyes of the world. They therefore denied that the learned baronet and savant could produce as startling a class of changes in the nature of mental images on the psychological plane as he had produced by the formation of living cells on the physiological plane.

So to descend from the realm of allegory to that of philosophy, the object of this essay on "The Constructive Immortality of Hunger" may appear obvious. My thesis is to show that a law of self-transmutive change—both psychological and physiological—is posited by the complex laws of human hunger. The relation of hunger as a condition to the evolution of physiological cells has never been doubted. Its relation as a condition to the evolution of mental images has never been analytically developed. In an article by me, headed "The Gospel of Hunger," and which appeared in New York *Health Culture,* November, 1909, I defined hunger to be: "The longing desire for things that can be constructively assimilated into the body and soul." This "longing," therefore, I take to be the expression of hunger, regarded in the light of a sensorimotor-instinct. That is, as an instinct, hunger pertains to both sensation and motion. I will subsequently show that in its motor aspects hunger may be shown to express four classes of physiological forces and motions. And if space permitted I could present a table of the special nerves (arranged alphabetically) through which these four classes of force function.

In its aspects of "feeling," hunger may be seen to be related to the sensation of "taste" on the one hand, and to the "longing" for objects of food on the other.

It has often appeared as a singular fact to philosophers why it is that the average educated person never snatches a moment to ask himself the question as to how and why it is that his complex experiences are at all *possible.* Except by saying that he is in the world because he had a father and a mother; and that his Bible says God created Adam and Eve, from whom his parents and himself were descended, beyond this limit the average mind rarely wanders. Looked at from the standpoint of his own inevitable last hour on earth, it rarely strikes the average man as a sensible thing for him to muster the widest reason he can gather from science to strengthen the scriptural hope that he shall live again. But, after death (if the man's soul survive his body) his soul will go into space. Thus it is that the philosopher asks—What is space? In this hour in which I am now living I am led to ask another question—In what way and complex ways do my own physiological and psychological natures express the laws of space and time? Are the spaces of the co-existent cells of the tissues of my hand (as I write these words) in any way similar to those spaces in which the sun, moon and stars exist?

Within my brain are mental images. Are the spaces of these co-existing mental images in any way analogous to the spaces of the cells in the tissues of my hand? To answer such questions we must refer again to the title of this essay, "The Constructive Immortality of Hunger." To self-assimilate foods, and to self-transmute foods into physiological cells, is to create physiological co-existence; a physiological space.

Before I can answer the question as to how I can think synthetic judgments, I must first ask the question—How do I happen to exist? To this question Hunger replies—no man can exist unless he possesses the forces whereby he can self-assimilate and self-transmute the elements of a *not-self.*

Therefore it is that I accept the laws of Hunger to account for the facts of my existence. In the four leading principles of the experimental psycho-physiology of Hunger I therefore find the basis of all philosophy. But before proceeding farther with the discussion of other scientific aspects of the subject, the reconciliation of this view with the principles of common morality must be made plain. This much, then, I admit. In its primary stage Hunger is egoistic. For in its relation to the vegetable and animal worlds, it is seen to express, in its relation to food, the four following dynamic laws:

1. Self-Attraction.
2. Self-Assimilation.
3. Self-Transmutation.
4. Self-Reproduction.

The problem is therefore seen to be one involving the Ethics and the Psychological and Physiological Mechanics of Hunger in its relation to the above four laws. For it is only after the third and fourth laws have come into play that Virtue becomes possible to the individual human being. Obviously enough in this dynamic series each stage is a preparation for the stage following. The first three stages end with the individual. But the fourth stage implies a further attempt to continue the transmutation of the individual by awakening in him—through other individuals—an interest in the universal: Love, or the stage of reproduction, implies the reproduction of elements of universality. The individual becomes—through love—one with the race. He self-transmutes the interests of the race (as a race) into his interests. He self-assimilates the universal and thereby becomes identified with it. The interests of the universal are henceforth his interests. And this has become the individual's experience because of the self-transmutation and self-reproduction of the mental images of the race by the individual on the one hand, and by the self-transmutation and self-reproduction of his physiological cells on the other.

Hunger, therefore, has its law in the brain as well as in the stomach. The brain is the organ through which the above four laws operate to produce mental images. Just as the plexus of the stomach is the organ through which these four dynamic principles operate to produce physiological cells.

Of course the title, "The Constructive Immortality of Hunger," implies that Hunger has an *unlimited* serial existence in the human individual as a self-assimilative and self-transmuting power. The proof of this lies in the answer to three questions:

1. Is Love the effect of the self-transmutation of the nature of Hunger?
2. Is Love the attempt to continue the synthetic self-transmutation of the nature of Hunger from personality to universality?
3. Can the word Love be in any sense applied to our self-attractive preferences for self-aggregated unities of self-vitalized mental images as for self-aggregated unities of self-vitalized physiological cells?

The seeming contradiction between the two parts of the same law of Hunger *versus* Love lies in this fact, viz.: Only those self-produced mental elements possess perpetuity that remain in man, as the self-constructed parts of his own mental nature. Therefore returning to our problem of the immortality of the Soul (as conditioned upon the constructive immortality of its laws of Hunger), on what basis can we affirm its existence *after* death? I reply—through the constructive immortality of its four laws. For no Soul can exist that does not possess the power to self-transmute and self-reproduce its own mental images of sensation; which mental images we explain to be the pictures of the complex elements of a *not-self*. These mental pictures are of course derived originally from the complex forms and things outside of ourselves; but with which we become acquainted through the self-attractive forces of our own sensations and perceptions. This is the only way we have of getting acquainted with any object in the universe outside of ourselves; among the objects of which we must reckon our own bodies. But these mental pictures of sensation are assumed by me to pass through three subsequent stages of mental self-transmutation. At the conclusion of which processes they are assumed to exist as parts of the Soul. That is, to exist as definitely organized aggregates and vital co-existences; just as the organized aggregates of our cells co-exist in their separate tissues in a human body. This of course implies the ultimate duality of the nature of human life itself. But transmutation does not prove the fact of the impossibility of the *non-dissolution* of the mental elements so transmuted. How shall we approach this problem? I refer for my answer to the fourth law of Hunger above alluded to.

Reproductive change in mental images is that progressive change in the transmuted constitution of their ultimate elements which confers on them *perpetuation* as the condition of their future existence and growth.

Thus reproductive changes in mental images may assume one of two forms:

1. Reproductive mental processes in which the elements reproduced *remain* in the individual as future parts and elements of the person's own nature.
2. Reproductive mental processes in which the mental images *may not remain* as a part of the person, but are immediately transferred. This is due to the person's indifference to self-develop higher conditions of intellectual reproduction within his own nature; so that when intellectual growth stops, the mental images perform the function of psychological seed. So that only these mental images possess perpetuity that remain in man as the parts of his own nature.

The constructive immortality of Hunger, therefore, implies (as the condition whereby man shall survive death) the following points:

1. The perpetuation of reproductive *mental* forms as aggregated unities, and whose psychological natures do not partake of the dissolutionary nature of the ultimate elements of the human body.
2. In the actual existence after death of a vast surplus of transmuted *mental* materials; as the basis for future and higher stages of self-reproduction.

Albeit regarding the problem of the constructive immortality of Hunger in the light of the dynamics of death it is obvious that before we can assume that the human soul may be able to produce an infinite series of mental images *after* death we must first show that it possesses this capacity *before* death. The absolute proofs of this fact we have in the geometries of Riemann, Lobatchevski and Bolyai. To return to our conception of Hunger as a sensorimotor instinct, the human nervous system is a mechanism, and no mechanism is intelligible apart from an accurate and profound knowledge of the exact nature of the forces—psychological or physical—which function through it. That is, the special nature of the forces functioning through any mechanism is one thing, and the exact nature of the materials of which the machine is composed is another thing. The moment my sensorimotor nerves become so incapacitated that they can no longer express the nutritive changes of Hunger, death ensues.

It is thus clear that in the special human nature of the "longing" for self-assimilation upward from the physiological to the psychological lies the essential difference of the Hunger of Man compared with that of the hunger of plants, insects and the lower animals. In the conflicting claims of various philosophies to occupy the throne of truth their various claims to the crown can be best judged by ascertaining the one containing the most general and vital principle essential to the self-preservation and progress of the entire human race. In the problem before us we may on the one hand examine the claim of the sensorimotor instinct of Hunger to posit space and time by means of the sensibilities it unfolds to self-attract its psychological and physiological elements of self-assimilation. On the other hand we may examine the claim of Kant's power of the "Understanding" to posit the laws of space and time through the principles of sensibility. In taking the view that man, as a self, cannot exist at all except through those sensorimotor laws of Hunger by which he can self-assimilate the complex elements of a *not-self*, we approach the central problem of philosophy from a new standpoint.

As I may have said in some previous sentence, no one doubts the casual efficacy of Hunger as the reason for the appearance of a nutritive physiological *cell;* or for the appearance of such aggregates of cells in the united tissues of the body. No one as yet seems to have devoted enough time, however, to point out the casual relation of Hunger (as a sensorimotor instinct) to the appearance of a *nutritive mental image.* As to the actual existence of such a sensorimotor instinct as Psychological *vs.* Physiological Hunger, every educated person (deeply interested in any class of ideas) may ascertain that (in the satisfying of the special class-feature of his *Psychological* hunger) he will consume eight out of every twelve hours of a day. In my own case I know that my own fierce class-hunger for ''philosophical'' truth occupied the most of my daily thought; and *because* special lines of mental images are related to special lines of mental-hunger (as expressed by this class-aggregate of mental images) has become the *one* special cause of three-fourths of my daily acts. Thus, as utterly contrasted with the physiological hunger of my cells, the unceasing *psychological* hunger of the aggregate of my philosophical mental images—as hunger—has become my unwearying prayer—it has become the expression of my most vital needs—it exemplifies my special ideas of excellence—it gives me my relish for existence—it is the basis of whatever nice perception I may have—it is a state that constantly requires supply and relief; moreover, my entire mental efficiency depends on the growling fierceness of my mental hunger; for my mental hunger is my immodest assertion to God of what I have mentally been, of what I mentally am, and of what I mentally intend to be.

Thus, so far as my own experience in Sensibility has thrown any light on the exact nature of the cause of my existence I am led to believe that the hereditary and primitive and first cause was Hunger. That is, Hunger considered strictly in the light of a Constructive, Psycho-physiological Sensorimotor Instinct to self-attract and self-transmute into my Dual Self the dual elements of a *Not-Self.* In this sense my Hunger is the real cause of the self-construction of my cells and mental images; but my Hunger may be modified and made relatively ideal in its dynamic constructive activity by my Rational and Moral Will, or the Higher Wills of other Souls.

SALVARONA.

(To be continued.)

SPIRIT RELATIONS

AN INQUIRY

Principles are simply outcoming streams of truth from the Infinite. They are the spiritually concrete—the instrumentalities by which Being comes into action—the essence incarnate of the one all-sufficient Life. They are the attractions, loves, forces of all things. They are the hands, feet and voices; they contain all the real law and authority there is, for individuals, for nations and the universe. They are beauty in form; balm of harmony. All are but the puttings forth of Infinite Good, and so are necessarily without beginning or ending; for we cannot conceive of a time when life began to be life, having made itself out of no life; nor of love beginning to be love; nor of mind beginning to be mind, by making itself out of blank silence and nothingness; or of a person, necessarily limited, as filling infinite space.

No more can we conceive of space in which principles would not be true or truth; where two and two would be five, or some other number than four; where love would not be love, and force would not be force.

Compelled as we surely are, thus to recognize principles of life, knowledge, love, power, etc., as necessarily Omnipotent, Omniscient and Omnipresent, have we not in such recognition a Christian God, and that from necessity?

Thought has its limitations in the mind of man. But mind, being active and operative, is a part, or a phase of Being. And as Being must contain all the mind there is (it requiring all to make it Being), it follows that Being, in comprehending thought, is not alone an actor, but the comprehender of its own output—a comprehender that is also a projector of what it comprehends.

Thus we have necessarily a knowing and acting cause that the Western world calls God, that is both cause and effect; quite unlike the Oriental thought of passive or static Being.

And yet as God is infinite, he must be incapable of new thoughts and purposes—indeed, incapable of thought at all; his intelligence being that of eternally present knowledge; and nature an infinite and eternal sequence; everything complete from Eternity; Man and all finite creatures simply parts of the eternal cosmos; every impulse of lesser lives, and every outreaching of conscious mind, having been eternally in place. All creatures, attractions and repulsions, growth and decay, revolving worlds and the meandering ways of the least microscopic creature, all are parts, ways and methods fixed without beginning of purpose. The dawning of a new purpose into mind proves it less than infinite and indicates growth or progression.

It must be impossible to divert or turn infinite Good against itself; against being good; it must forever flow on, bestowing good unceasingly.

Both desire and conscience may be annulled by the free spirit. But when man goes with desire against conscience, it is because he wants to, and is free to do as he chooses. Man is not a product of outside forces, like a brick, but is a free individual being, and may listen to the still voice of the spirit and follow its leadings, even in defiance of greater personal inducements. Man is not a toy, compelled to dance at the turning of the desire wheel; but he may desire for conscience' sake, thus establishing for himself freedom of choice and consequent growth in power.

When man gets rid of and lives above self, he thereby transfers his life purposes from self to the universal Life. Then, indeed, has he gotten beyond the power of all desire into freedom, where he discovers the real character of the sovereign spirit—his true inheritance. He has now withdrawn from self into God and freedom. Having before lost his freedom through wrong thinking and selfish action, he now finds it; and every act in life becomes a glad benediction to others, and life itself a Balm-in-Gilead for the sorrows of selfhood.

God is free mind or spirit; and we, his infinite parts, must be the same. Since he is infinite and real, his life overflows with good for all because that is its choice. The result, however, is even more absolute than if it were the product of a blind or compelling force and not the output from choice, pleasure and intention. It is the infinitely free Spirit, operating through principles, giving itself to its output.

Each living entity comes forth from the infinite, shares its qualities and must forever be nourished by it. All, from least to greatest, are pensioners upon nature's God. Expectant desire is the attitude of all creatures and things. The impulse of the animal for food and its going forth for it, in itself and in degree, is a prayer, on a parallel with that of the most devout Christian, who supplicates for the gratification of his own desires. Desire and supply is the order of the God of nature, and on that plane all is a gift, a bounty prepared by the Conscious, Eternal Cause. It is cause and effect—cause and its pleasurable action. As the tree holds out its leafy hands to the sun and rain, and the buds unfold and turn their faces to the source that gave them life and beauty, so conscious man, with feelings of utter dependence, but not with abasement, holds out his empty hands to Him who said of the fowls of the air: "Are ye not much better than they?" "Ask and ye shall receive"; and this beautiful expectation is the natural attitude of every creature. All less than Cause bears this relation, not to blind forces, but to a pleasure-loving and infinitely knowing God.

But triumphant is the realization of conscious man, knowing that this "Eternal fitness of things" is found in the eternal pleasure of the Cause, and that this infinite Cause power and Doer is found within, developing as our own thoughts and powers.

Thus we have the Infinite within what has seemed to be the finite, as also the finite within the Infinite. The one is an impulse of the other, modified in man's case by his impressions of what he himself is. But all are a unit, yet in belief separate; one order real, the other seeming.

The coming over of the finite to the Infinite is the order of growth or evolution. Conscious minds are now seeing this illusory feature, and so are brushing aside the claim, thus hastening growth to a higher order of evolution. The apparently finite is discovering itself, its own larger borders and infinite possibilities, and is climbing into the Infinite through faith, expectation and knowledge.

Experience, do you say? Yes, surely; but the grandest of all experiences comes from knowing that we are already within the one perfect Life, and then holding ourselves within that one perfection, unfolding into its realization; seeing more and more the unreality of mortal claims, until through trust our spirits become triumphant and absolute, when all mortal claims fall away from us.

What is most satisfying in this connection is that our human intellect will not admit that this good in its varied manifestations could ever have had a beginning. All real sciences, all of the higher spiritual qualities, love, goodness, etc., are these unfailing godly qualities, projected into our daily lives, all of which must necessarily always have existed and can no more end than can God himself.

Principles being expressed through a recognition of varied truth by conscious minds, they appear as ducts, channels, hands and voices of infinitely understanding Life, whereby it comes forth in a million forms, caring for and directing all living creatures and things—teaching the tender grasses to come forth, giving the blossoms beauty and fragrance, calling up the soft winds, directing crystallization, teaching and leading finite creatures and turning the face of all nature toward its Source, as if in grateful recognition. All this and more comes out from the All-doing One through principles.

Nothing comes forth except in conformity to principles. Life which we see on every hand, and feel in our own persons, must be the one Life expressing itself through manifold channels; for there can no more be a separate life for each person than there can be a separate beauty for each admirer of a work of art. We come forth in varied degrees of development, but all from the One Life. The mathematician, leaving the plane of lower creatures, comes into a great inner sanctuary open only to conscious minds; here he sees the exactness of things about him; sees the paths of the planets, measures their distances and points out their courses.

The farmer prepares the soil and sows the seed that the godly qualities of the seed and the elements may conceive and bring forth greater abundance. The florist plants in his garden and, opening into the same fountain of good, brings forth surprising miracles of beauty. Prompted by the same glad spirit, the bird springs into the air, voicing its songs of delight; little insects, in their tiny earth homes, concerned with their loves and pleasures, all from least to greatest, think (or would if they could think to that extent) that they are themselves and belong to themselves; that all principles of growth, love, etc., are simply accompaniments of themselves, and beyond such uses have no cause for existence. But man, through the understanding mind, sees the One prompter of all; sees that each is drawing its supply through principles, spiritual laws, laws of nature, from the one same fountain of Life; and that he differs from all other manifest lives only in point of development whereby he enters further into the realities of life.

The ant builds its mound home in the meadows and man the pyramids in Egypt, but conscious man not only builds pyramids, but builds himself up into God—constructs a godly self out of godly materials. This he may do, for every principle comprehended becomes a part of the mind so comprehending, and by virtue of its comprehension. Both the ant and man, however much the latter may be exalted, are projections from the one All-life, as the child is from the parents and the tree is from the parent tree. The veins and branches are one life. Each living being is in pursuit of love and God, and destined to an eternal advance into larger beauties, larger loves and purposes. Only separation is seeming, and the seeming disappears with each in proportion to its capacity to comprehend the facts. The protoplasm has its sphere and measure of comprehension, as has the highest organized life, each seeing according to its discerning capacity. Thus appears the infinite order of things when viewed through our limited view of infinity.

Each seemingly separate entity having its limits of comprehension, its mental and spiritual shape, recognizes diversity in all things; and this recognition, being of the eternal nature, it calls sight; while contact relations develop mind notions called the sense of feeling. In like manner all of the senses would seem to be developed as a necessity to the external mind.

As to the pains of life, they are only growing pains, simply life putting off the old order and donning the new and higher. The human soul may live in these sorrows of life if it shall so elect. It is human to so live, but divine to live above them. We may go through life sorrowing with the sorrowful, bending down to them and crouching with them, but the pioneer in real life-progress banishes from his own mind the dark and dismal—the death shadows.

The grand issues of life of which pain is simply an incident, should ever be to us the alluring goal. Both individuals and society should stand erect, seeing and living only that which should be; lifting up the weak and striking down the wrong. This hopeful and healthful attitude would inspire both individuals and the people collectively with new hope and life. We must not crouch to suffering with the sufferers. To inspire and help is the way. Pain is for correction, and when it comes to us we should look for the cause.

We often feel dazed at the terrible hardships that accompany modern civilization, but it is the same school of extended experience in which the child with burned fingers learns to dread the fire; and men must learn to right the wrongs of society, and thus be wise as the child. It is simply cause and effect, experience; and pain is the servant of Good to wake us up.

The "still, small voice" is the universal instructor of all life. The man who heeds it not is shut up to himself in the small enclosure of the intellect with no output, as if in a small room without doors or windows, with impassable limits on every side. To such the spirit comes, throws down the walls and takes the man up, and from his own delectable mountain-top shows him the passing and perishing character of mortal life and earthly hopes, and on the other hand of the imperishable beauty of the Spirit that blesses all creatures and things with its presence, and never-ceasing surprises and allurements.

Our eternal advance is to be a never-ending unfoldment into the higher and better. We shall be reformers forever. When one work is done, one obliquity put aside, our new point of view will bring other beauties and glories for which we shall at once set out in pursuit. The time never will come when we can say we have seen all, and so weary of the monotony.

John heralded the Kingdom of Heaven as at hand; so also did Christ as one of his first clear enunciations. "Now at Hand" was, and still is, the Kingdom, all hid from the world, from the material and mortal, but obvious enough to every one who has taken his life over to it, and is conforming to this holy order.

Since it is impossible for a finite mind to ever reach the Infinite, each finite creature finds itself on the road back from the world of noise and action, to the still, complete and harmoniously perfect life, every step of advance opening into new and larger life and beauty, with the delightful assurance that such unfoldment and enlargement can never end.

The intellect has its important part to do. It says we are already within the infinitely perfect spirit; and this it does consistently with the Lord's assertion that the world cannot see spirit or know it. To establish this claim it says the infinitely perfect spirit, being all-in-all, can give out from and of itself only good. Therefore, its output, creation, must also be good and perfect; and therefore this universe of discord is illusory, or at least a sort of exhibit or development resulting from finite understanding. This the intellect says without even knowing spirit, it being in itself only cold sight, a sort of commission sent out by the spirit to spy out the promised land. And when the intellect has made the report, the mind seizes upon such report as truth, puts aside its old clothes, grimed with mortal misunderstandings and beliefs, robes itself in the perfection and purity of the spirit and goes over to the Lord's side—to the joyous side—with a consciousness of its soul's perfection. In other words, the intellect having thus reported true life already within the portals of self, the mind rushes with rapture and gives it welcome as its own life.

The intellect does further useful service, in that, ever after, when the soul, betimes, loses sight of the Comforter's presence, it says the all-doing Spirit's presence does not depend upon fickle feelings which have become so accustomed to move in mortal grooves. True enough! says the soul, and then rests in a trusting delight surpassing all former pleasure; and ever after it finds no open place for its escape from a present Lord. Whatever be the feelings, the consciousness of the spirit's presence remains to hold and fire the soul for action.

And as the spirit within constructs the body without, as the potent life in the tiny acorn decrees the tree that shall come forth, just so the body soon falls in line with the spirit's decree and perfection; and this is the Science of Spirit.

Its revealed methods are quite unlike much modern religious thought, that heralds sins and other terrible obliquities as the first thing to be seen and ever kept in mind, and that portends a giant battle for their uprooting and the making willing a reluctant God. This Science says we are already within the one perfect Life, and have only to leave our sins; that is, leave our selfishness and don the unselfish robe; for there is no wrong in action, *per se,* be the action what it may, but in the sense that prompts to the act. So we need only to 'bout-face, put our lives under the dominant power of unselfish love; giving all with ourselves, keeping nothing back; for we cannot serve both God and Mammon. Either self-conservation or outgoing love must dominate. The soul's affections may lead to or from self. Leading to self it shrivels and makes hideous. Leading from self it wakes the world with gladness and strews life with flowers and fragrance.

If we are wise we will not look upon the dark pictures that fill so many of our dailies, thus gorging our minds with buzzards' food, but rather we will keep them full to the brim of that which we would bring forth; for remember our minds are the creators; and as in the conception so will be the birth —the mental yield. No law is more absolute than this. Let us then take with us our lives, all radiant with the unselfish, that we may become luminous and alluring, as well as the necessary destroyers of wrongs. Weep? Yes, over the deceived, the fallen and the suffering, but never let up with the positive onward spirit; nor with the spiritual commands to "Come forth." We must, in ways of our own choosing, clothe ourselves in the graceful robes of the spirit.

We must move on a long way beyond the Ananias ideal of life. We cannot keep back a part. This is the only way of happiness. The delightful fact, however, is that the order of seizure and that of helpfulness are one; the former, step by step, lifting life up through the open door of consciousness until it can of itself advance, control and create.

Faith is the link that connects the finite with the Infinite; makes them one, and annihilates all mortal claims, pronouncing them *nil.* Jesus, the Christ, felt himself so absolutely one with the Father that he made no reckoning of material obstacles, however defiant, but moved forward, destroying the power of death, calming the winds and the raging sea.

Remember it was the person Jesus who uttered the words "Silence" and "Come forth," who insisted over and over again that he, his inner and real self, the Christ, was one with the Father. *He knew he was the Power.* He knew that the Son of Man and the Son of God were one; that Jesus and the Christ were one, and from the mortal plane only were they separate.

The Christian's prayer will not go beyond a wholesome custom and influence until he comes into the knowing stage of faith. He must be able to command by knowing that it is the Father's voice speaking within; speaking through mortal flesh. This brings God in contact, or one with our higher selves; just where the omnipresent Spirit must be found.

So prevalent has become the lax order of spiritual life that the glad ideal of "peace on earth," etc., heralded in song by the angels, then by John and later by Jesus as a "Kingdom at hand," has been practically abandoned for this world, making the church labors of to-day mainly that of saving men in the next world. Even from many pulpits it is still boldly claimed that the kingdom of heaven is a place, and that place is another world. The loss to mankind by this drifting of the church mind, and the consequent crippling of faith and so the spirit, is to be deeply regretted. It is a practical abandonment of the world to selfishness. And human life, in the midst of the world's greatest material prosperity, was perhaps never in a more sorrowful condition. Not so sorrowful from want, which is all too prevalent in the midst of plenty, as from the crippling of ideals, aspirations and laudable ambitions.

But science is every day coming more and more into the world's religions, and religion more and more into science. Safety, policy, science and religion all are conspiring to force the life of man to higher grounds, while the Spirit comes forth claiming to be the all-in-all of everything; the chief of sciences and the master of materiality.

The most radical conception of the advanced thinking is that there is but one mind, and the material universe is only the external methods of Spirit's expression; that matter is illusory, is not a feature of the cause world, and so does not exist in fact. All reality being spirit, mind, or God, and good in quality, it is consequently and of necessity peaceful and perfect; and so in the reality of things there can be no sickness or sin or death. "All is God and His infinite manifestations." This statement of reality is supported by an array of logic that gives assurance amounting in effect to absolute knowledge. Thus its votaries rest in that harmony and perfection that brings the results of both peace and health. The mind is the creator, and what it recognizes with such knowing faith must come forth in expression.

Another school differs from this in that it believes in one Eternal Substance possessing the characteristics of both positive and negative, known as Spirit and Matter—the latter being necessary for the bringing forth of the former. As shucks and burrs serve the good office of protecting the meat of the inner nut, so does Spirit and Matter serve the eternal order. They maintain that the inner always determines the outer.

Others believe that matter is matter, and this without knowing what matter is, but that in all of its manifest forms it takes place and shape in obedience to the decrees of mind, and that by thus filling the minds full of ideals, their externalization is secured. And they give little attention to aught else, save the perfect ideal as conceived in the Infinite.

The first of these schools provides the shortest cut for faith. It decrees that man is already within the perfect and is himself therefore perfect, and this in defiance of all physical claims making the results absolute. Their sick have only to "take up their bed and walk." They are already well, as the soul cannot be sick; while to the average thought disease is something real that has to be met and antagonized. The results being doubtful, "Arise and walk" is the fitting command.

This in various schools some call the "New Thought," but it was old among the nations before Christ heralded to the world: "I in my Father, ye in me and I in you." "They that have seen me have seen the Father."

A general view of this thought, and the lowest of all form, but in species the same, is Fetishism; a belief that in some way various things or creatures possess mysterious power to promote a person's or community's well-being.

This belief has a very extended reach, covering the "good luck" feature of the horseshoe, the curing of warts, aches and pains with stolen potatoes, a chestnut or any other fancied thing. The healing of disease by handkerchiefs and towels from St. Paul's body; to the magic that underlies the religion of Zoroaster, 700 B.C.; to the magic formula, omen tablets and votary objects of Babylonia, 3800 B.C. Thence through the cultured Greek thought to their gods of the higher attributes of man; and one step further to the man of Nazareth, who brought forth the Christ, the Spiritual, an ideally perfect God.

All these are the same species, in that they appealed to man's spiritual nature, and were sought as a means of promoting the individual's well-being. All are made operative to the extent that they each develop faith in the individual; and to that extent they become a channel for the incoming Divine with its wonder-working power.

It has been said that in these acts we degrade the holy cause of Christ. But we reply: Not more than infancy degrades adult life. The God in whom we believe is the God of nature; of *real* things and action; of spiritual consciousness; and in these cases it is simply working its way up through the low beginnings of our yet infantile race.

This power, wonder-working as it is, is the one power that all feel, and that each interprets according to his understanding. It makes all the difference in the world whether we find within ourselves all of these godly powers and qualities, or whether we do not; whether the Father-life within us is our life; whether the Christ formed within us is ourselves. On finding God, the heart, soul and mind of the universe most forcibly realized in juxtaposition with ourselves, we forevermore cease looking for it elsewhere.

Man, in his mortal life, is occupied mainly with mortal views of things and affairs; but by higher thinking he can take himself out of such mortal beliefs. This, in effect, he is now doing, through the system of advanced thinking which is showing the way back to the spirit-wholeness. To comprehend a spiritual truth we need only open our nature to its incoming; for as the intellect, in order to comprehend a truth, must incorporate and assimilate it, so also must the soul do. And this means the conforming of the moral character to the truth. Or, in other words, it means making such truth a part of the moral character. This means the surrendering of the personal life to the universal Life; it being impossible to grasp a spiritual truth except we come up on to the life plane with it. The intellect alone cannot grasp it, because unaided it sees it not. So this means the consent to put immortality out of the life and receive the infinite good instead. The character thus becomes transformed in thought and habit, from the selfish to the unselfish; from discord to harmony. All things are now open for its upbuilding; it need only enter in, and there springs up a consciousness of being a part of the holy compact.

From this time on, having secured the spiritual facts and a knowledge of their relations, the soul's progress will largely depend upon the mental effort in holding the spirit up to the pure realization.

To this task the same rigid discipline is needed that is brought to bear upon the successful management of any business. Feelings, at first satisfactory, then even joyous, will follow such efforts at reconstruction of life and character. Truth brings life, and a larger and stronger hold on truth means a corresponding possession of life-force and character.

Conscious minds can progress only through discovery of truth, and its consequent displacement of error. Spiritual ideals are blazing luminaries thrown out to lead man on from his finite notions to the peaceful and perfect realization of truth and reality.

Again, in proportion as mind comes into the largeness of understanding, it becomes proportionately still. It is the lives of feeble growth that create the discordant flourishes that end in noise and confusion, while calmness is always replete with power. Thus all who are in the way of true development are on the road back to the still and perfect.

If principles are freighted with life, thought and love, as are soil, light and air, etc., with their peculiar qualities, may we not through expectant desire do as the plants do for themselves, draw from the infinite supply, and so build ourselves up into God, the perfect? This surely must be the order of nature; the seemingly finite linked with the Infinite by desire and expectation; all things real and right having their roots planted in the Infinite, from which come its impulses.

Being is spiritual soil, and we, plants coming forth from it, a spiritual product drawing out nourishment from Being. As the God of nature gives forth rain, so also does He give spiritual impulse in form of thought and feeling, all simply the pleasurable impulses of Himself.

Happiness does not and cannot come from without, but from within. A pleasurable act may contract instead of expand the conscious man. But if its effect is a conscious bringing forth of a larger life from within, with a kindling and all-enveloping love, this, and only this, is satisfying. This consciousness would constitute the soul's "I am"; its "Eden" within the light of infinite good and right.

If such acts should call forth public condemnation, our consciousness of rectitude would sustain us. It would be consciousness of true Being. Its coming up in the midst of sense environments would lift us supremely above such environments. That alone can bring the boon of happiness; then the sense-world, be it what it may, will become transformed to harmony and peace, the very soil for spiritual growth and fruitage; it is the higher self clothed with the benedictions of "Well done" from the "Father" element of our spirit nature; a conscious benediction that will robe us, literally cover, envelop, comfort and shield, making us impervious to all sense reports. If we be carried to the pinnacles of fame, or to the gallows, the soul's serenity is manifest, and the life thrills with gladness. Joan of Arc and other martyrs may or may not have cringed from the burning flames, but their higher soul-selves were the peerless ones of God whom fire could not affect or phase. It is human to worship at the ashes of such exalted souls, but it is well if in so doing we ascend above the ashes to the lofty heights of the spirit where they built their lives.

Thus God appears before us—not as a life for holy days alone, but as the great everyday reality; not as an emotion that comes forward only on entering the sanctuary, but present also in the arts and sciences, in beauty and song, in the plant's mighty reaches, in the tiny creature's humble life, in the mother's sacred love, and in all of the glad and useful callings.

The life of reality and the presence of God is not far away, but it is the ever-present and actual life of all lives, and love of all loves; a holy presence for the guide and protection of every progressing soul.

EZRA NORRIS.

Great is the strength of an individual soul true to its high trust; mighty is it, even to the redemption of a world.

—*Mrs. Child.*

A STORY OF THE EARTHQUAKE

They were eating rattlesnake watermelon of the most delectable flavor. Suddenly the vases on the mantel danced dizzily before them; the soot swirled from the fireplaces, and the gay company of people surged out into the hall. Clinton swung over the balustrade and dropped on to the floor of the entrance beneath, catching in his arms Nannette, who, with her untouched slice of watermelon grasped firmly in her hand, as the one thing within reach to save, came flying, two steps at a time, toward him. Then opening the street door, they tumbled out into the hot August night.

From every direction came the screams of terrified negroes, with here and there the sonorous tones of some prophet among them, calling upon them to kneel in the wide mall on the tree-shaded green and pray for mercy from the wrath to come.

Bricks fell from the chimneys and clattered to the pavements, which fortunately were broad; and travesties of human figures, with twisted hair and attenuated robes, began to fill the spaces and cry to the midnight sky for protection from the earthquake.

Then the quivering, shaking, quaking, like the jelly-like impotence of a moving bog, ceased, and a great silence fell.

But in those moments of turbulence, in the hot midnight of that Southern city, great swirls of power had readjusted the kaleidescopic groups of earth mortals; while the chemical affinity of group for group became redirected and the histories of lives continued in new and unexpected ways.

A second tremor of earthquake drove the party, with others coming from all directions, into the center of the broad main street of the town, Clinton still taking special charge of the dainty Nannette, eight or ten others of ages from eighteen to sixty-eight following closely. Finding the quivering earth had assumed firmness once again, the men began to try to quiet the frightened negroes, who finally ceased their terror-stricken shrieks, and, with the quick changeableness of their race, finding themselves safe, as far as immediate danger was concerned, began a wailing song of jubilee, in which the soprano of the men and the strong, vibrant tenor quality of the women mingled weirdly and impressively through the silence under the stars, till another shock gave signal for return of the cries. More chimneys came clattering down, and again the lull.

Seeing the inadvisability of returning to their homes that night, leaders evolved from out the masses, as leaders will, drawn to each other by the immutable law of desire-force and will; and soon squads of men were bringing tents to pitch in the open, where, for two weeks of that tropical weather, many camped, awaiting either the final call of their God to judgment, or the assurance that their Lord had had mercy upon His people and withheld the earthquake from its power to destroy.

The group, of which Clinton and Nannette were leaders in point of directing the escape from the quaint old brick house where the watermelon cutting had been in full swing, had now been reinforced by the arrival of Swithin Perries from his bachelor quarters on a neighboring avenue, and Carton Wilder from his great lonely ark of a suite above one of the cotton warehouses, looming mysterious and silent in the dark street, with its brothers which stood in rows, the snuffy, stuffy odor of thousands of bales of cotton ever present in the air.

"Are you safe?" each called, simultaneously, as it seemed, swirling out of the night into the group as a meteoric messenger might shoot from the empyrean; and though there were ten in the group, each looked intently at Nannette, who stood, radiantly pretty even in the shadow and horror, with the rich red piece of watermelon in her hand.

"Miss Nannette must be hungry," said one of the company, breaking the strain of terror with a laugh. "She has brought her watermelon with her."

"I had only just set my teeth into it," said Nannette ruefully, "and I had never tasted such a one before."

"I hope you never will again with such a tremolo at the end of the bite," said Clinton.

"If ye're goin' ter t'row it away, lady, gimme it," said a pickaninny, who, upon receiving it, promptly disappeared up to his eyes in the red, wet fruit, reappearing, to howl with terror, as some falling bricks wakened his forgetfulness into memory of the horror but sleeping about him.

"It won't do to go back to that high brick house to-night," said Clinton's father. "Come home with us. Our house is of wood. We will spread cots on the floors of the lower rooms, and at the first intimation of a shake you can run into the open."

Thence they wound their way, afraid to leave the out-of-doors, but sorely in need of rest.

"I thought you were a mental scientist of some sort and believed yourself immune to danger. What have you to say to this? I have heard you say you were always in safety currents, but I noticed you skiddooed with the rest of us," said Clinton, as the group left the main thoroughfare and entered upon the leaf-shadowed by-street where was situated the house considered safe for the bivouacking of the night.

"I thought you were all members of the church and believed in God the Omnipotent," returned Nannette, not in a spirit of retaliation, but in a matter-of-fact fashion which for the moment stilled the group. "And I am in the safety currents," she continued. "You, one and all, will see that this earthquake is bearing me to a haven, where are lights and blessings I cannot see through the mist of unfaith which I allowed to envelop me for a moment."

Clinton moved closer to the little figure who stated her faith so trustfully. To the initiated, a distinct and luminous aura of power irradiated from the winsome form, and tall, dark Carton Wilder came closer to Clinton, which was as close as he could get to Nannette.

"I wish I could believe in life as you do," he said. "For years I have been a 'good and consistent church member,' but to-night, when the earth shook, I was like a child in my terror. I seem always in a maelstrom of adverse currents. I never get into any boat with the agreeable sensation of being able to sit steady in it, and am constantly getting out of danger only by the skin of my teeth.

"That you get out of it at all in the face of such fear is because hidden deep in the soul of man is *Faith* that illumines all things—the Light of the world. Come into the current of safety, too, Mr. Wilder. You would not try to go down the river on the bottoms, when the channel is just beside you, surely?"

"You ran with the rest of us," still persisted Clinton good-humoredly.

"Yes, and into the currents of safety," she reiterated. "And watch, you scoffers," she laughed. "Some great and lovely thing will come to me by the readjustment made through the earthquake."

They entered the house, and there ensued busy moments of arranging mattresses on the floors of the two large parlors, whereon a dozen exhausted bodies quickly rested and strove to eliminate from their minds the sense of impending ill.

For two weeks the city was kept in a state of terror by intermittent shocks, none of which were violent in themselves, yet presaged the wreck of all things. Women and men slept on guard, and disrobed only to bathe quickly and to robe again. Mammoth prayer-meetings by both black and white were held nightly on the green, and the city, though practically unhurt, was in a state of semi-demoralization.

At last, little by little, the quavers of earth and of human hearts growing less and less, seemed quite to die away. Nannette's friends good-naturedly jeered at her solemn assertion on the night of terror.

"Where is your demonstration?" they laughed. "Nannette, Nannette, pretty Nannette, little priestess, where is your freighted ship swept into haven by the earthquake?"

To this Nannette would not reply, though her face became so radiant under the questionings that, for very wonder, her good-natured comrades desisted and departed to question among themselves.

"Why don't we church members believe as Nannette does?" they queried. "Faith is one of the tenets of our belief."

"A mighty rotten one, we seem to think it," said Clinton, "for we are always bolstering it up with the fear of the Lord and things in general."

Carton Wilder walked often by himself during those tremulous weeks, and so had he taken to his understanding Nannette's words, that he soon failed even to *quiver* when the earth gave its sudden succussions and warnings of dissolution.

"I am in the Ocean of God-power as well as Nannette," he said constantly to himself in these days. "I have made little enough of my life up to now, God knows. It's not because I have been a laggard in trying, but because of fear. Thirty-five, and too poor and timid to ask the woman I adore to marry me. A good young fellow, brainy and smart—but! —as I used to say when a youngster.

"Now let me count up my assets. Heretofore I have reckoned them on the negative side—*lack* of robust health, *lack* of opportunity, *lack* of assurance, *lack* of pull and *lack* of push. Never once have I made a list of my assets from the positive side. Let me tabulate them with my new spectacles on. My assets are a fine moral character, better hygienic habits than ever before, more open-air exercise, less midnight oil——

"A good conscience, eliminating worry and anxiety.

"Assurance, eliminating doubt and fear.

"Courage.

"Better sight and insight through knowing that I am in the safety currents.

"Better hearing through insight, whereby to catch the orders which come from God within and about me.

"Better recognition of myself 'lying in the lap of an Infinite Intelligence,' as Emerson puts it, or a sea of power, as Nannette puts it. I wish I dared—I dare all things that my oneness with God evolves from my mind," he corrected, lifting his chest and inhaling rhythmically as he spoke. "And this is my statement of Faith."

The trembling had ceased. Not for days had there been ever so small a tremor. Group by group the inhabitants had gone back to homes and occupations. The time of terror seemed over.

"And no dazzlingly lighted ship laden with treasure for Nannette," they laughed.

"I confess, however," said Clinton, "she herself is becoming a blessing-laden craft to every one. She was always winsome, but there is a power about her nowadays one not only feels but sees with one's eyes, blinded as they are said to be to spiritual things. She is stupendous, that's what she is."

"The beauty of it is," said Clinton's mother, "that she never seems to reach out for *things,* but she lives so that things of value fairly grow into her life. I asked her one day what attitude of mind she held that kept her so radiantly happy and helpful despite many sorrows, which I know she has sustained. She replied that it was just a recognition that she and her Father are so wholly One, she knew she could not be misplaced as a member of the Universal Body. 'Of course,' she added happily, 'all needs for service in that membership will be provided.' "

"By the way, did you know Carton Wilder has been offered the position of manager of his concern?" interrupted Clinton. "Koops has wanted to give up and travel for some time, but couldn't leave his business with a greenhorn. Wilder knew enough about the business, but, as Koops told me, Carton had always seemed so unsure of himself that he hesitated to put him in authority. All of a sudden he has become a new man, full of zest, enthusiasm and courage, yet with a modest dignity of assurance that renders him capable of commanding attention as never before. Koops says the earthquake shook him up and made him show his value. If he manages well during Koops' absence, he will drop into a partnership and possibly complete control if Koops is contented out of business."

For several weeks the inhabitants of the Southern city waited in expectation of a renewal of the shocks, but the uneasy earth seemed quieted at last in earnest.

"It is over!" said the people, and a mass meeting for thanksgiving was appointed to be held in the largest church in town, an old-time edifice with all the ancient conveniences for disaster in case of stampede.

Nannette was the organist of the occasion, Carton Wilder was tenor, while dark-skinned Abram was at the bellows of the old-fashioned organ.

The musicians had climbed the dim and dusty stairway to the organ loft; the preacher had ascended the pulpit, and the great audience had surged in through the narrow doorways, ascending by one deceitful step from lobby to auditorium. The service was in full swing, when, with the cradling motion of the mighty deep, as it raises its crests on high and lowers them into the bottomless depths, the earthquake came.

"Sit still!" roared the preacher with pitiful impotence; for, unheeding him, the people turned and fled.

Nannette remembered the narrow doorways, the fatal one step where victims of irretrievable disaster might presently be heaped.

"I am in the safety currents of the Ocean of God-power," she whispered—"a member of the Great One"; and, motioning to Abram, she sprang upon the organ seat.

"Nearer, my God, to Thee" rose in stately measure from beneath her hands, and her inspired voice led the rhythm of the multitude away from danger to the rhythmic swaying of courage and reliance on the Eternal One of which they were part. The force of the rhythmic measure enlarged in ever-increasing circumference, teaching all the multitude. They stood still and sang, Nannette's clear voice leading them to the end. When the last word had died away, the people found the danger past. There had been no stampede, no broken bones, no saddened hearts; and sitting on the organ bench beside Nannette, his arm encircling her, was Carton Wilder, to have and to hold her forever with never death to part.

"I told you the earthquake was bearing blessedness toward me," whispered Nannette happily. "And truly, Carton, I have loved you so long and you have been so shy about telling me your love that I knew it would take an earthquake to direct you into the circle that Divine Love has given me to possess."

Gertrude Capen Whitney.

ODE TO THE PHILOSOPHERS

The winter wind is blowing,
Thick and fast 'tis snowing;
I gaze out through the clotted window-pane,
While the loud gale, with might and main,
In fury doth the casement rattle,
And the bare boughs do valiant battle
Against him. Folded are the precious sheets,
The pen is laid aside; weariness beats
Against the passionate fervor of my heart,
As at my desk I sit apart,
And muse upon the ways,
All lorn and scant of praise,
That some have trod, and I am treading now—
To sow the furrows on the thoughtful brow,
And reap—God knows the harvest is not seen,
Save with the inner eye, but it is evergreen,
As those who've pluck'd allow!

O ye Philosophers of the days long past,
Ye that have borne the burden that I bear—
Ye that have reap'd at last
The harvest of your weary hours of care—
Brothers, I hail you from mine inmost soul!
Ye that have viewed afar the noble goal—
Truth wrested from the jaws of Mystery,
And given to humanity—
Ye that do claim the Discoverer's right
On spacious realms within the mind,
Which, since thus Fortune's star inclin'd,
Were opened, first of mortals, to your sight—
Ye that do claim the Discoverer's right to give
The Truth whereby mankind can live—
Ah! have ye not full often faced the night,
The storm, the grating dissonance of the world,

And yet, above it all, seen fair unfurl'd
The banner of Truth, upon the mountain's height,
And seen her point, with mien triumphant, bright,
Where faintly flush'd the Morning's dawning light?

O the world is wide,
  And its ways are long!
Ye have all defied
  Hate and scorn and wrong—
Hearts to Truth allied
  Only can be strong!

Multitudinous the souls, and vast the lapse of Time,
And yet one Spirit moved them all to acts sublime;
That Spirit dwelleth in the fervent heart,
    And though so far apart
Their lives have seem'd, as mortals count the years,
    That Spirit ever reappears
    Within some noble breast,
    Rebukes the age of sensuality,
    Of worldliness and luxury—
The Vanity Fair that lureth hearts from seeking for the Best.
The Spirit of Truth, the Holy Ghost, that lives
Within the mind alone, the living Will—
    That Spirit 'tis which gives
The love for and devotion to the Truth—
That speaks within the spirit of the youth,
Saying: "Thou art to follow and to seek me still,
And thus thy destiny and mine at once fulfil!"

O the shades are deep,
  And the streams are cold!
Many fall asleep,
  Leave their tale untold—
Wait thou not to weep,
  Let thine heart be bold!

Ye start from out the silence of your rest,

And throng about me with your words of cheer,
O spirits dear—
Encourage me to calmly bear the test!
First, thou, O Königsburg's renownèd Seer,
The longest-known and loved:
Ah! had that meditative brow been moved,
If in thine ears my doctrine, new and strange,
Some kindly saint had whispered? Thou, O Change,
Dost bear a wondrous message on thy wing!
O if perchance his living soul doth know
The vast unfoldment that the days shall bring—
Or if he hears of what is done below,
By us—by me—talks of it with his mates!
Trembling 'twixt fear and hope, my heart awaits
The meeting with thee, Seer of long ago!
Immanuel Kant, my spirit cries to thine,
As to a brother, from earth across to realms divine!

And thou, O Gottlieb Fichte—dear to God,
In truth, thou wert! Thy name, it suiteth thee;
For he to God is dear, who will be free,
And will not bow his spirit to the sod!
I feel the might of the heroic will
In lines that seem to glow with passion still;
I see it in the story of thy life—
The bitter conflict, the incessant strife,
The grappling with adversity,
With ever-ready calumny,
And, last, the early death, so calmly met,
That shrines thee yet.
With thee, too, Spirit, would I fain shake hands,
When I shall burst these earthly bands,
And trim my bark to sail to undiscover'd lands!

Thou, too, O Jew of Amsterdam, I see,
Poor, persecuted, and misunderstood,
Yet link'd, far closer than in ties of blood,
With all the great of eld, and yet to be!

O Benedict Spinoza, breathe on me
Thy calm, courageous spirit, that preferr'd
Its truth to keep, in deed and word,
Rather than sit upon a sage's seat—
That did not shrink to meet
Loneliness, danger, scorn and poverty,
Nor quail'd before disease and death,
Serene surrendering up the breath,
Loving but honor, and the God in thee!
Surely a mind and heart worthy of trust,
More than our common dust—
Worthy of truest friendship and esteem!
Ah! if I do not vainly dream,
We two shall meet, where full the Sun of Truth does beam!

Ancient and modern pass,
Reflected in my spirit as a glass.
Pythagoras, mystic and hoar with age—
A dim but giant figure is the sage,
Who listeth to the tune the happy planet sings,
And ever thinketh, "Number is the essence of all things";
Thales, deep-musing, with his eye
Turn'd inward, sees a greater mystery,
Cries, "Know thyself!" for thus thou knowest all;
Xenophanes, pensive Melancholy's thrall,
In gloomy wrestlings with the doubts profound
That none before had ever tried to sound—
Doubts of our power to find
The Truth for which each heart doth fondly call;
Zeno, the hero, in Truth so deeply fixed,
That Error in his doctrine mix'd
Could not disroot him; many a noble mind,
Lost in the chambers and the alleys blind
Of bootless Error—seeking there the Truth—
There, anywhere, to find her august face,
And penetrate within the holy place
Of peace and joy, of love divine, and of eternal youth!
I will not name your names; but far and near,

Ye through the mists appear,
Here faint and shadowy, here bold and clear.
One Spirit moved you all—one end and aim;
The Spirit of Truth, everywhere the same.
And in that band, no Poet can we find,
The pure in life, the splendrous in mind—
The Sage that scorn'd the laurels of the Muse,
Who wedded Truth, and Beauty would refuse,
Save Beauty one with Truth should prove to be?
Spirit of Plato, answer me!

O the night is dark!
Yet the dawn shall break;
Tempests toss thy bark,
Fair shall morning wake—
Safely rides the ark
Mann'd for Truth's dear sake!

O ye Philosophers, lone but resolute band,
Brothers of my soul, natives of Truth's blest land,
Stay my faltering steps, and lead me by the hand,
Till I rest at last upon yon glistening strand!

Brothers, what do ye now, inmates of the sky?
Spin ye theories yet, where sit ye there on high?
Or in rapture gaze ye upon the living Truth,
There in the home of peace, clad in eternal youth?

Mingle now your voices in the pæan high of praise,
Sung by the angel band, in long, melodious days?
Or with grander problems do ye now fill up your time,
Olden aims renewed, in garments more sublime?

Truth, it is infinite—we have it all to learn!
Never may the spirit's ardor cease to burn,
Never may a height be scaled, that openeth not
Great heights unwon, and glory to be sought!

I shall find you working, busy as of old,
In the realm of mind unearthing wealth untold,
Gladder now, more childlike, full of hope and life,
All your trouble vanish'd, joyous in the strife!

O the dawn is fair!
  Nightmare from the eyes
Slippeth unaware,
  When o'er rosy skies,
Gladsome everywhere,
  Morning doth arise!

MARY ISABEL WYMORE.

IN PROXIMUM

Await! in years the world will end its story
  And all the doors of Life's fair mansion close;
Then shall I pass from this old-fashion garden
  To one my taller, *conscious* Being knows;

Has known, though I have been so far without it,
  Like some dull sunflower, drooping near the wall;
Downhearted, when the Lightful Source above me
  Bid me to grow to stature viewing all.

The Holy Ghost forgoes the useful structure,
  Not scornfully, but with all due respect;
And sympathy for temples thus deserted—
  Where windows once, in vacancy deflect.

And *there* are they who somewhat earlier started;
  Whose going helped my first thoughts over, too;
My gratitude, O Earth, my dear old garden!
  Yet joyful in a lover found anew!

MYRA WIREN.

Sincerity is the way to heaven. The attainment of sincerity is the way of man.—*Confucius.*

THE
WORLD OF THOUGHT

WITH EDITORIAL COMMENT

MENTAL FREEDOM

We travel along the pathway of life, each in the manner characteristic of himself, according to the plane to which he has attained in his mental evolution. Too many meander along, giving their minds into the keeping of others more dominant, and, moving as under a spell, gather little from experience. These have yet to learn the real meaning of life, the value of mental independence, and the absolute necessity of thinking for themselves, that they may the earlier learn the necessary lessons and reap the benefits.

There is nothing that militates so much against progress as mental slavery. In such a state one accepts beliefs that the reason repudiates; absorbs errors that pass for truth and that the soul cries out against; and the disguise is not penetrated. We must be ourselves; must own our minds and be free to think. In no other way can there be any progress or any real development. Otherwise the soul languishes. The mind loses its power, and its instrument, the physical body, reflects the enfeebled mental condition engendered by the lack of freedom. Freedom, as a vital essence, is necessary to the mind as well as to the body; for the one inspires and includes the other phase of life.

That part of society which recognizes the authority of the Church, discourages mental freedom and frowns upon any attempt to move aside from the prescribed limits set for her members. Not that society really or wholly accepts the doctrines of this institution, but it is not considered quite respectable to neglect its forms and ceremonies. An outward observance, at least, is required. And if one begin to think for himself in such matters he is looked at askance, because freedom of thinking does not conform to the teaching of the

Church which substitutes observance for thought; thus their externalism becomes a duty, and in many cases hypocrisy and deceit are the outcome.

The mind of man must have freedom, else he cannot grow at all in spirit; in which event he will remain undeveloped, and stagnate, even in a beautiful universe rich in opportunity and in privilege. All have the right to share in the privileges and to make use of the opportunities of life, so lavishly spread before the aspiring mind to-day. It is to be noted that during the past generation a remarkable change has taken place in all matters pertaining to mental freedom in right thinking. Let us continue to uphold all the cardinal ideas which seem to be true and right by doing what can be done to secure for the children freedom and fair play for their opening minds; to give them knowledge; to make them self-respecting; to encourage in them a healthy spirit of confidence, that they may grow to be ideal men and women instead of mere imitators and slaves of conventionalities.

Thus may the converting power of truth and love regenerate the race.

E. F. S.

FROZEN WORDS

Schlegel called architecture *frozen music*. In like manner the ancient Greeks applied the term frozen to words. It appears to have been a jest among them, for Antiphanës speaks thus of the discourses of Plato: "As the cold of certain cities is so intense that it freezes the very words we utter, which remain congealed till the heat of summer thaws them, so the mind of youth is so thoughtless that the wisdom of Plato lies there frozen, as it were, till it is thawed by the ripened judgment of mature age."

There are many modern usages of the metaphor, as for instance, Butler, in his *Hudibras*, says:

> "Truth in person doth appear
> Like words congealed in northern air."

AN OBSTACLE TO PEACE

The statements and the sentiments expressed in the extract from *The Christian Register*, given below, point with truth to a phase of life in this enlightened century much to be deplored. It should set people to thinking to some purpose:

"Perhaps the most stubborn and persistent obstacle to a reign of peace is the low estate of the part of human nature which has not yet emerged from the bestial stages of the ape and tiger. Prize-fights still gather from all parts of the country not only ill-bred brutes and ruffians, but men of high social standing, superficially educated and well bred, and yet at heart as fierce and savage as the beasts of the jungle. These exhibitions of brutality are withheld from the public gaze because we have advanced in civilization far enough to forbid them; but they still compel the attention of numerous journals, which publish full accounts of bloody encounters in the ring, to be furtively read by men and women who would be present at the spectacle if they dared. One of our most gentle and tender-hearted ministers confessed to the writer that he always read the reports of prize-fights. We once asked a refined gentleman, well known for æsthetic tastes, what was his favorite kind of novel. 'Oh,' he said, 'I like to have the decks run with gore.' Apparently the suppression of war will be brought about by an exhibition of force similar to that which has driven the prize-fight out of the public arena, and that some day will put the bull-fight under the ban. The nations that are civilized enough and peaceful enough to insist that war shall cease must combine to compel the nations that are represented by the prize-fighters and bull-fighters to keep the peace. This will mean not only that the superior nations will insist upon the right of self-defense and practice it, but that they will insist that the nations of a lower order shall cease to fight each other. The policy which England pursues in East Africa in the suppression of tribal wars may be taken as a type of that which will some day become international law and practice."

IMAGINARY POISON

The following, taken from *The Health Record,* is another instance of the power of the imagination, wherein fear was the principal factor:

"The *Western Morning News* recently discussed mental healing somewhat more intelligently than is the case in some provincial newspapers, and the writer gave the following illustration, which is well worth reproduction: 'The other day a sailor asked a chemist for some prussic acid, and got a harmless concoction. Having swallowed it, he fell down and writhed on the floor. In his agony he muttered: "Poison!" The police administered emetics, and afterward, finding the bottle marked "Poison," went to the chemist to discover what had really happened. That sailor nearly died in the faith that he had taken deadly poison.' "

TRUE REMEDIES

Better to hunt in fields for health unbought
Than fee the doctor for a nauseous draught.
The wise for cure upon *themselves* depend;
God never made his work for man to mend.
—*Dryden.*

THE SOUL'S MISSION

We may say of the human soul that she stoops to conquer. Her mission is to cope with the more recalcitrant forms of matter. It is to the struggle with their impurities that the troubles and passions of our life are due. By yielding to earthly temptations we suffer a second fall, and one much more real than the first; by overcoming them, as is perfectly in our power to do, we give scope and exercise to faculties which would otherwise have remained dormant and unknown. Moreover, the soul retains the privilege of returning to its former abode, enriched by the experience acquired in this world, and with that clearer perception of good which the knowledge of its opposite alone can supply. Nay, paradoxical as the assertion may seem, she has not entirely descended to earth, but remains in partial communication with the noetic world by virtue of her reasoning faculty; that is to say, when its intuitions are not darkened and disturbed by the triumph of sensuous impressions over the lower soul.—*Benn.*

THE MIND

No phase of life or action on this plane can surpass or even equal the mind, in intelligence, judgment, wisdom, knowledge, love or power. Only the pure spirit exceeds it, but that deals superconsciously with the spiritual plane of being. When intelligence consciously recognizes things it becomes the mind. And the mind, in its essence, is spiritual. . . . No known instrument of life responds so promptly to recognition, or pays so munificently for appreciation, as the human mind. The sunlight of confidence will draw it as a vine. But in order that it may generate the soulful power of attraction, the thought-influence must be rightly centered in universal love, else the influence will only call forth the animal part, and the true mind will not respond. In these higher qualities of the soul-nature the mind possesses its purer character; and in their silent and unseen forces it gathers the powers which render it supreme. Nothing can override these powers. If properly understood, the man himself will be better known. Then we can deal more comprehensively with him for any purpose in life.*

EVOLUTIONARY FORCE—ITS RATIONAL CONDUCT

There is a constitutional hunger to grow, as there is for positive and negative forces to unite. Growth yields to conditions as readily as flowing water yields to a crooked stream.

A tree on high dry ground sends down a deep tap root till moisture is reached, but in doing so displays no skill: the director of the tap root is necessity and magnetic force.

This necessity, or want, may be likened to a vacuum, or dearth, that directly or indirectly forces a supply. In like manner the evolution of adaptation as legs, fins, wings, and all organs of sensation arises from conditional necessity, or want, from whence arises the force: we may properly call it instinctive evolution.

Young giraffes growing on a tension in high browsing; the heron and stork families of birds wading and tip-toeing in shallow waters searching the bottom for food, develop ungainly long limbs.

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*From "Practical Health," by Leander Edmund Whipple.

This cultivated adaptation is not planned; it is not the work of skill, but hunger's want maintains a strain to which elastic material constantly yields.

Evolution works both ways as conditions demand. In the absence of light vibration, fishes in caves lose their eyes. Light vibration creates the demand of the animal for eyes.

The chirrhapoda when first released from the egg have antennæ and eyes, and swim; when they become attached to rocks or ship bottoms they lose both of these organs of sensation.

It is clear that animal organs of sensation, like organs of locomotion, are the offspring of conditions. It is also clear that a sympathy exists between want and supply, to supply when wanted, and cut off when the demand ceases. All is a matter of force as inexorable as the want of a vacuum and forced supply of air.

By the laws of growth a demand for organs of sensation is as readily supplied as is the demand for healing of wounds, whether the severed limb of a tree or of a man.

Conditional want creates independent action to supply the demand like the tap root running deep or shallow for water as necessity requires. How clearly we can see the creator in the act of creating who is known to us only by immutable laws. From a condition beyond our vibratory sensation worlds evolve or grow.

Man in his weakness trembles in awe of the immensity of worlds held by invisible bonds in reciprocal union. He falls prostrate in adoration of a mighty creator, wise and powerful, he fancies must exist to originate and cause by fiat of will, to spring into being hundreds of millions of worlds!

In the maze of worlds dare we inquire what lies beyond? Are their numbers told by a never-ending table of millions of billions? Can we reach the shore where stellar suns blaze not in the dark abyss beyond? Halt! bridle thought's mad race!

Franklin D. Orcutt.

But God is specially to us the measure of all things—much more, indeed, than any man, according to the opinion of the vulgar.—*Plato.*

WASTE*

Doth any man consider what we waste
Here in God's garden? While the sea is full,
The sunlight smiles, and all the blessed earth
Offers her wealth to our intelligence.
We waste our food, enough for half the world,
In helpless luxury among the rich,
In helpless ignorance among the poor,
In spilling what we stop to quarrel for.
We waste our wealth in failing to produce,
In robbing of each other every day
In place of making things—our human crown.
We waste our strength, in endless effort poured
Like water on the sand, still toiling on
To make a million things we do not want.
We waste our lives, those which should still lead on,
Each new one gaining on the age behind,
In doing what we all have done before.
We waste our love—poured up into the sky,
Across the ocean, into desert lands,
Sunk in one narrow circle next ourselves—
While these, our brothers, suffer—are alone.
Ye may not pass the near to love the far;
Ye may not love the near and stop at that.
Love spreads through man, not over or around!
Yea, grievously we waste; and all the time
Humanity is wanting—wanting sore.
Waste not, my brothers, and ye shall not want!
—*Charlotte Perkins Stetson.*

The world that time and sense hath known,
Falls off and leaves us God alone.
So, to the calmly gathered thought,
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good.
—*Whittier.*

Strengthen me by sympathizing with my strength, not my weakness.—*A. Bronson Alcott.*

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*"In This Our World," published by Small, Maynard & Co.

NEW THOUGHT

Take a page of Epictetus and a Plato paragraph;
Shake it briskly till the mixture makes the gentle scoffers chaff.
Add a slight Socratic flavor, not in excess of a dram,
And a weak solution formed of Persian epigram.
Mix a bit from old Confucius and from Buddha several drops,
Add Egyptian lore found in the pyramid of great Cheops.
Now some truths not half remembered and some others half forgot,
Boil the mixture, boil it briskly, till it simmers in the pot;
And—Lord bless you now, my brother, and the skeptics all beshrew—
Can't you see that you're approaching the thought that's labeled "New"?

. . . .

"It is thought," I said with rev'rence, much of which is very true,
But, if I do not displease you, what in thunder makes it "New"?
Came the answer, "Lo! poor skeptic, hear the truth and doubt no more;
Such a mixture's mixful mixture never has been mixed before."

—*Exchange.*

Our different ideas are stepping stones; how we get from one to another we do not know; something carries us. We (our conscious selves) do not take the step. The creating and informing spirit, which is *within* us and not *of* us, is recognized everywhere in real life. It comes to us as a voice that will be heard; it tells us what we must believe; it frames our sentences, and we wonder at this visitor who chooses our brain as his dwelling place.—*Oliver Wendell Holmes.*

The traditional opinion that consciousness is the entire field of the internal life cannot be accepted. In consciousness psychic acts are very distinct from one another . . . and observation necessarily conducts to unity in psychology. But the agent of this unity is outside of consciousness, which knows only the result of the work done in the unknown laboratory beneath it. Suddenly a new thought springs into being. Ultimate analysis of psychic processes shows that the unconscious is the theater of the most important mental phenomena. The conscious is always conditional upon the unconscious.

—*Wundt.*

BOOK REVIEWS

**SPIRIT AND MATTER BEFORE THE BAR OF MOD
SCIENCE.** By Isaac W. Heysinger, M.A., M.D. C
433 pp., $3.75 net. J. B. Lippincott Co., Philadelphia
T. Werner Laurie, London.

Dr. Heysinger's endeavor in this book has been to
together and co-ordinate all of the most recent demonstra
of psychology, modern science and comparative reli
which have had to do with the conflict between materi
and transcendentalism, a controversy which is about end
the present time. The work is divided into four parts.
deals with "religion as a whole, as well as with its
sub-religions or divisions." Part II takes up the rela
ship existing between the methods of spiritualism an
science. Part III is an endeavor to show that the whole
of materialism, "as contradistinguished from transcende
ism, as synonymous with empiricism," is a mistake in s
and in fact. The author states here that "the great thi
and writers, on whose testimony the popular views of beli
in materialism rest, not one of them ever taught or bel
anything of the sort, that they have been totally misu
stood, and that their actual beliefs and teachings were
the opposite; when not the opposite, they were led into fa
conceded by themselves, and even when such beliefs
justly attributed to them, before they ceased writing the
plained or recanted the views attributed to them."

Part IV, the concluding chapters, is devoted to ps
phenomena and their possible explanation. Dr. Heys
opens the first chapter of this part with the following w
"I have spoken much of spiritualism in the preceding
ters; I have spoken of the broad spiritualism of the uni
of the cosmical spiritualism of telepathy, thought-tra
ence, prevision and clairvoyance; of the individual spi
ism of the working mind and instinct; of the prim
earthly spiritualism of the lowest forms of life; of the
ualism of the subconscious department of the mind, esp
of the human mind, and of genius, invention, inspirati

ANNOUN

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lishing this candidate for favor, the principal ob- been to supply the urgent demand so frequently a CLEAN, RELIABLE AND INTERESTING medium for ation of the many ideas and laws of action relating forces of nature, which may be understood if resented, and the various features of common tion that have an important bearing upon all the life, but which cannot be adequately explained standpoint of material rules. Many people now the fact that such laws exist, but fail to find suffi- ble information amidst the flood of literature ushed upon the market. When previously issued cal met with much favor along these lines. It merged into a more weighty organ, for the doing er work. It is now reinstated in response to appeals for the handy form which it presents, er that the highest forms of the healing philosophy be rightly represented in the field of advanced erature.

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